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MACMILLAN & CO., LIMITED
LONDON · BOMBAY · CALCUTTA
MELBOURNE

THE MACMILLAN CO. OF CANADA, LTD.
TORONTO

Bible. N.T. English, 1920

THE

MODERN READER'S BIBLE FOR SCHOOLS

The New Testament

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New York

THE MACMILLAN COMPANY

1920

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Set up and electrotyped. Published March, 1920.

Norwood Press
J. S. Cushing Co. — Berwick & Smith Co.
Norwood, Mass., U.S.A.

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INTRODUCTION

The Modern Reader's Bible is not a new translation. It is the ordinary Bible (revised version), without alteration as to matter or wording, but printed in such a way as to bring out to the eye the full literary form and structure. This literary form and structure refers to such things as the difference between story, song, drama, discourse, essay; the distinction between verse and prose, together with the delicate variations of verse which make such a large part of the effect of poetry. The importance of all this in application to the Bible depends upon a difference between modern books and the manuscripts of antiquity in which for so many centuries the Bible was preserved.

The page of a printed book brings out to the eye the literary form so perfectly and so automatically that the reader never needs to think about it. It affects him unconsciously, like the attraction of gravitation. In contrast with this, ancient manuscripts were entirely lacking in form. A page of such a manuscript presents to the eye a mass of alphabetical letters not divided into words, still less into sentences with punctuation. There is nothing to indicate dialogue, with names of speakers; there is no distinction of prose and verse, and so nothing to mark the variations of lines in verse. A passage from such a manuscript would present an appearance something like this:

EPHRAIMSHALLSAYWHATH
AVEITODOANYMOREWITHI
DOLSIHAVEANSWEREDAND
WILLREGARDHIMIAMLIKE
AGREENFIRTREEFROMMEI
STHYFRUITFOUND

The same passage in a modern book would appear as a dialogue between two speakers.

Ephraim. What have I to do any more with idols?
God. I have answered, and will regard him.
Ephraim. I am like a green fir tree —
God. From me is thy fruit found.

In manuscript of this kind all forms of literature — story, song, dialogue, history — would look exactly alike. It is a succession of editors who have drawn from such formless manuscripts the distinctions of literary structure which appear in a modern book.

Now, all manuscripts in all languages earlier than the Christian era were written in this way. But a difference is found between the literature we call the Bible and other ancient literature. The manuscripts of Greek literature (for example) were preserved in the hands of literary men, who from their interest in literature were able to make out the form of what they read. Accordingly, when the gradual advance in the art of writing enabled the page to reflect the structure, these editors gave to their Greek literature its proper form: they presented Homer as an epic poem in hexameter lines, Sophocles as dramas in blank verse and choral poetry, Herodotus or Plato in prose. But the Bible, all this while, was in custody of men who had no interest in literary matters. They were commentators, and their use for the Bible was to make long commentaries on each single clause. When the advance in the art of writing reached these commentators, the form they gave to the Bible was that of *texts for comment;* these texts were numbered for convenience of reference, and divided into chapters. In this mechanical form of numbered chapters and verses the Bible reached our translators, and by them was transmitted to the versions of the Bible commonly used today. Thus ordinary Bibles are an unconscious misrepresentation of the real Bible; they do not give the true literary form, but quite another form — mechanically numbered chapters and verses, alien to the spirit of Biblical literature, and the creation of medieval commentators.

The Modern Reader's Bible is founded upon an investigation of the forms of literature found in Scripture, which differ often from those of other languages. Each portion of Scripture is printed in what appears to be its proper structure. And this is of high importance to readers; for correct form and structure is

as essential as correct grammar for arriving at the meaning and spirit of any literature.[1]

The present work is THE MODERN READER'S BIBLE FOR SCHOOLS. The term "Schools" covers a variety of readers, from classes of young people to students at a university, not to speak of readers outside educational institutions who may be Bible students. It is for the particular teacher, or director of study, to adapt the kind of study to the particular class of readers; but all alike need a Bible in correct literary form. The adaptation of THE MODERN READER'S BIBLE for such educational use sums up under three heads. 1. Large portions of the full Bible are made up of what, in a modern book, would take the form of appendices and footnotes. What we have here is documents containing legal and statistical information. This is of value for scholars, but for the general reader it is an interruption to the continuity of Scripture. All this is here omitted. 2. Even important parts of Scripture may gain by the right kind of abridgment, minor passages being omitted to make the main drift stand out clear. Sometimes such abridgment takes the form of condensation. To know the Bible it is not enough to be familiar with particular passages; the student ought to have an adequate idea of each particular book of the Bible as an independent literary work. For such a purpose, in certain cases, a whole book is condensed by the editor in his own language, in order to make its substance and purpose clear; this condensation is supported by leading passages of the book in the actual words of Scripture itself. 3. It is important that in no case should there be any modification or alteration of the grand language of the Bible: the language of Scripture can be altered only by omissions. Difference of type distinguishes the Bible itself from such things as introductions or condensations. And what appears as the Bible itself is presented in its full literary form and structure.

The present volume contains that portion of the Bible called THE NEW TESTAMENT. The Old Testament, with the Books of Wisdom, will appear hereafter.

The movement of which Jesus Christ is the head and center

[1] A fuller discussion of this subject will be found in the Appendix to the Author's work, The Bible at a Single View (Macmillan).

has revolutionized the world, and laid the foundation of modern religion and life. To return to what the world was before the appearance of Jesus Christ is as impossible as to put back the clock of time. Thus one who reads the New Testament is watching the birth of the modern world. This might, no doubt, be discussed by the historian: but the New Testament is literature, and here the revolution of the world is speaking to us with its own voice. Such appeal of the New Testament to the modern mind is enhanced by the comparatively brief compass in which this literature is comprised. It is not as if it were necessary to study some embodiment of twenty centuries of religious history. The work of Jesus and his Apostles covers only about a century: with this the world revolution was accomplished in part, and what followed through the centuries was simply the application of it to various nations or periods of time. The literature which presents this work of Jesus and his immediate followers makes only a moderately sized volume; the whole of it has been printed in an "extra" of a daily paper. In this single volume, which could be read, if necessary, in two or three sittings, the student watches the whole of modern religion and life struggling into birth.

The content of the New Testament falls into three parts. 1. We have the ACTS AND WORDS OF JESUS. These were at first carefully preserved in oral teaching, imparted by leaders of the Church to their followers. At a later period this oral instruction was drawn into the form of elaborate books, of the highest literary beauty, known as the Four Gospels. 2. Then we have the ACTS AND WORDS OF THE APOSTLES. "The Acts of the Apostles" is the title of an historic narrative recording the progress of Christianity after the departure of Jesus from the world. The "words" of the Apostles take the form of Epistles addressed by the Apostles to their churches or converts; in these epistles are gradually unfolded the great thoughts of religion and the growing church. 3. There remains a single book, entitled THE REVELATION, which, in the form of visions, presents the final goal of the world movement inaugurated by Jesus.

"If only Jesus Christ had written a book, how all the world would eagerly read it!" This reflection has often been made; yet it is founded on a misunderstanding of the difference between

modern and ancient literature. Books are the characteristic form of later literature; in the earlier ages of the world some of its greatest literature was conveyed in *oral* speech. Such oral literature would tend to be lost, unless some special characteristic of it appealed to the memory, and kept it alive to the age of permanent books. Now, there are certain highly distinctive literary forms which have this appeal to the memory, and help to keep oral speech from being lost. Such are the proverb, or epigram, or parable, which abound in the books of Old Testament wisdom. A large part of the recorded work of Jesus consists in the use of these wisdom sayings. They may be original with Jesus, or they may be sayings of earlier wisdom which have fresh currency given to them from their adoption by Jesus. No doubt the same saying by Jesus would be used on many different occasions, with modification to suit the varying circumstances. But the distinctive individuality of such a literary form keeps the language from being modified, and makes the reader feel certain that he has the words as they came from the lips of the Master. In this edition a special (heavy-faced) type is reserved for these sayings of Jesus, which can thus be studied by themselves. It is a valuable exercise to read, apart from the rest of the New Testament, what this special type presents as the Sayings or Wisdom of Jesus. The reader is then in a position to realize how, apart from other high claims, Jesus is to be approached as one of the world's great authors.[1]

The kind of assistance offered to the reader in this edition is threefold. 1. To each part of the New Testament — Gospels, Acts, Epistles and Revelation — a literary introduction is prefixed, designed to give an impression of the whole before the separate books are taken up. 2. As before remarked, the text is presented in full literary form. It belongs to such literary form to indicate the *logical* divisions of a book, that is, divisions arising out of the nature of the particular book, as distinguished from conventional divisions such as chapters and verses. 3. Notes are added. It is one of the difficulties of annotation that notes, though they may contain useful information, yet tend to distract the reader from the continuity of the text. With this danger in view the notes

[1] Compare below, pages 34–5.

here offered are limited to anticipating difficulties that would be likely to occur to the reader.

The main purpose in all this is to facilitate the READING of the Bible. Many persons, who have full reverence for Holy Scripture, have declared that the chapter-and-verse arrangement of the ordinary versions makes the Bible for them an unreadable book. There is, of course, a proper place for comment, discussion, analysis. But one who has been able simply to read the books of Scripture, with the same ease and connected interest with which he reads secular literature, has already attained an advanced stage in the study of the Bible.

It may be convenient at this point to add a few brief remarks on the subject of the New Testament world — the general atmosphere amid which the books of the New Testament are to be read.

The term "New Testament" suggests the "Old Testament." The word *testament* has lost for us the sense it had in the age of our translators — the idea of *covenant*. The Old Testament was the covenant — that is, mutual relations — between God and the Chosen Nation of Israel, chosen for the high function of bringing the other nations of the world to the knowledge of God. This is the sublime idea of the Theocracy, or Kingdom of God on earth; a kingdom first of the nation of Israel, into which subsequently the rest of the world was to be incorporated. As we follow the books of the Old Testament we see this idea of a Theocracy gradually breaking down under the weight of the secular. There arises however, an order of "prophets." The word has no implication of prediction, but the prophets are "mouthpieces for God," keeping alive for the declining people the idea of the Kingdom of God on earth. Before the Old Testament comes to an end these prophets have a vision of a New Testament, or New Covenant: no longer that of a nation, but a kingdom of God in the hearts of individual men. With this prophetic idea of a new covenant Jesus directly connects the movement which he is to inaugurate. There comes the age of the Captivity, when the chosen nation is conquered by oriental powers, and carried captive into the regions of the east. Here we have what is expressed by the word *Dispersion* (in Greek, *Diaspora*): the scattering of the Jewish captives through a large

part of the eastern world, which has a great place in the literature of the New Testament. It has spread throughout the world a soil ready prepared for the dissemination of Christian ideals. There had been a Return from Captivity, not of anything resembling a nation, but of individuals wishful to restore the worship of God at Jerusalem. Thus the final stage of the Old Testament gives us the Jewish Church, as distinguished from the Hebrew Nation. These Men of the Return were ecclesiastical in their organization; in place of kings or princes we have the High Priests, who continue to figure in New Testament times. With these we find associated a Council of Seventy, or Sanhedrim. Jerusalem is the site of the Temple and the ecclesiastical system that gathers round it. But throughout the whole Jewish world, including the region of the Dispersion, there are established local centers of worship and government known as 'Synagogues.' It is in connection with these synagogues that large part of the incidents of the New Testament take place.

Between the era of the Old and the era of the New Testament great revolutions had happened in the world at large. One of these is the conquest of the world by Alexander the Great, which had the effect of forcing Greek civilization and culture upon other nations. Palestine made protracted and heroic resistance; but at last Palestine itself was permeated with Greek culture. This amalgamation of Greek and Hebrew culture is an event of the highest importance: modern society is molded by the fusion of these two, the main civilizations of the world of antiquity. In the literature of the New Testament the constant recurrence of the words Jew and Greek reminds us that the fusion of the two civilizations is still a recent event. The important position of Paul in this literature arises from the fact that his complete union of Hebrew and Greek culture made him a natural leader of men. One important result of this state of things was that it became necessary to translate the Hebrew Scriptures into Greek. This Greek Bible is called the "Septuagint," as the work of some "seventy" translators. It is usually from this Septuagint that the writers of the New Testament make their quotations of the Bible.

But before the New Testament opens the world has passed from Greek dominion, and become the Roman Empire. It was the

policy of Rome to pay some deference to the religious ideas of its subject peoples. Thus in the present case we find that one influential family of Palestine, the family of the Herods, is granted local government under the titles of "kings" and "tetrarchs." But all substantial power was in the hands of Roman officials, who appear as "governors," like Pontius Pilate or Festus.

As arising out of all this history we note in the New Testament various parties, religious and political, who figure in the books of the New Testament.

The most important of these parties is that of the Pharisees. The name expresses the idea of separateness: what had been a leading idea of Israel from the earliest times — its separateness from the nations of the world — is here magnified. The Mosaic Law, the chief note of difference of the Jews from other peoples, is with the Pharisees a subject of adoration; they guard its sacredness by an oral tradition of rites and ceremonies and habits of life, designed as a "hedge about the law," which would prevent even its accidental violation. This "Tradition of the Elders," whatever it may originally have been, has in the days of the New Testament become an oppressive burden, by which the spirit of the law is lost in the letter. It is denounced by Jesus and his Apostles.

In contrast with the Pharisees we have the party of the Sadducees. The etymology of the word is uncertain; but the Sadducees may fairly be described as the conservative party of Palestine. They take their stand upon the Mosaic Law pure and simple, rejecting the oral traditions, rejecting also ideas of angels and spirits which had found their way into the mind of the Jews during the era of the captivity. This party seems to include the most influential families of Palestine; we find the High Priest and leaders of the Council among them. With Pharisees and Sadducees are often associated the Scribes, or Doctors of the Law. These were the scholars of the times, whose work consisted largely in adjudicating upon matters of life and doctrine in varying opinions of individual teachers. We also hear of such parties as Herodians and Zealots. The latter carried to extremes the antagonism to Roman rule. The party of the Herodians sought to guard the individuality of the nation from being merged in the world civilization, and looked to the family of the Herods for their leaders.

Originally, the Holy Land had been geographically divided among the Twelve Tribes. Early in the history of the people a schism in the nation had arisen; some ten of the northern tribes had established a separate kingdom of Israel, while the rest, as a kingdom of Judah, had retained the old organization around Jerusalem as a center. Both kingdoms alike had been carried captive into the east. When the New Testament opens, Palestine appears as divided into three parts. On the south is Judea, centering around Jerusalem with its temple; this is the seat of the ecclesiastical system. On the north we have Galilee, around the lake of that name; a country of fishermen and quiet industrial pursuits. Ecclesiastical system has little influence here; on the other hand there is a religious culture emphasizing the prophetic writings of the Old Testament. Ecclesiastical Judea scorns this northern region: "Out of Galilee ariseth no prophet." Yet it must be remembered that in this region Jesus grew from youth to manhood, and he represents the culture of Galilee in contrast with the ecclesiasticism of Judea. Between these two is the third region known as Samaria. When the schism of the tribes took place, the eminently beautiful city of Samaria was founded by the northern tribes as a counterpoise to Jerusalem. In the times of the captivity this Samaria became the center of the mixed populations left by the conquerors in Palestine or subsequently brought to the region: here was found a jumble of Judaism and Heathenism. Hence we read in the New Testament that "the Jews have no dealings with the Samaritans."

The general impression left by the people of the Holy Land is the impression of an intensely religious people; perhaps the most intensely religious people in all history. The foundation idea of the Theocracy has never been lost; it has taken the form of a deep seated national expectation. It is the expectation of a Messiah: this is the Hebrew counterpart of the Greek word Christ. The Messiah is looked for as a world conqueror, who would have the nations for his inheritance, the uttermost parts of the earth for his possession; he would rule them with a rod of iron, and break the nations in pieces like a potter's vessel. One of the latest books of Old Testament prophecy had added a more specific turn to this general expectation. The word "Malachi" is not a personal

name; it signifies "My Messenger." The most prominent thought of the Jewish people in the age immediately preceding the New Testament is that a God-sent Messenger would appear to prepare the way for the Messiah; perhaps this Messenger would be Elijah, or other ancient prophet, raised from the dead for this purpose. When John the Baptist and Jesus make their appearance, the first thought is that these are the long looked for Messengers. Similarly, the dominant thought of Israel through the ages, the Theocracy, is quickened to intensity when the New Testament strikes its first note — that THE KINGDOM OF HEAVEN IS AT HAND.

INTRODUCTION TO THE GOSPELS

The New Testament does not contain a biography of Jesus Christ in the sense in which the word biography is generally understood. In place of this we have four literary works, varied in tone and character, which present the Acts and Words of Jesus. These four books are unique in the world's literature. They appeal to the simplest reader; and yet they have revolutionized the world's history, and proved the foundation of modern religion. They are known collectively as The Four Gospels. What exactly is the significance of this word 'gospel'?

Jesus, departing from this world, commissions his followers to carry on the work he has commenced. We might have expected that on such an occasion he would have laid down an elaborate constitution for the Church he had founded; or that he would have framed a body of religious doctrine; or that, like Mahomet and his Koran, there would have been an authorized version of his discourses. Instead of this, Jesus simply commissions his followers to be 'witnesses' for him, in Jerusalem and to all the nations of the earth. The 'witness' these followers are to bear is called by a Greek word which spelled in English letters is 'evangel,' and those who deal with it are 'evangelists.' Etymologically the word means 'message of good.' We often speak of a notable individual as 'having a message,' in contradistinction to others who agitate ideas commonly received. The English counterpart to this 'evangel' or message is the word 'gospel.' Thus the Four Gospels are the message of Jesus Christ to the

world: the Message according to Matthew, the Message according to Mark, the Message according to Luke, the Message according to John. Other literary works may discuss religious doctrine or questions of religious history, or they may use oratorical force to bring the message home to the individual conscience: but the Four Gospels are the message itself.

On the question how these four gospels came into being a flood of light is poured by the Preface to one of them, the Gospel of Luke. Every line of it deserves careful study.

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fully established among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word: it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things which thou wast taught by word of mouth.

We thus see that between the departure of Jesus from the earth and the appearance in literature of the Four Gospels there had intervened a period of oral tradition concerning the Acts and Words of Jesus, and that this oral tradition had been made the foundation for the training of Christian converts. We see further that in this oral teaching the primitive Church had been careful to go to what historians call 'first hand evidence' — those who "from the beginning were eyewitnesses and ministers of the word." It belongs to the nature of things that oral traditions of the same matter by different witnesses would present variations. Some witnesses would have seen one side of the ministry of Jesus, others another side. Moreover, reports of the same incident by different witnesses would reflect the different minds through which the recollection had passed. Variations of this kind testify to the genuineness of the tradition, that it is not a made up story or "cunningly devised fable." It appears that in this case the variations in oral tradition had proceeded to an extent which was causing some anxiety as to the "certainty" of the original incidents and discourses. Accordingly, several persons had undertaken to sift

the varying traditions, for the purpose of "fully establishing" what should be made the foundation for Christian instruction. Luke is one of those who has undertaken this task: he has set himself to "trace the course of all things accurately from the first," and to present his results in the order of chronological succession. The "most excellent Theophilus" to whom Luke addressed himself is understood by many historians to be a prominent individual. But *Theophilus* means *God-lover:* the address may be to "excellent Christians" in general, just as so many modern prefaces addressed themselves to the "gentle reader."

When in the light of what this Preface discloses we examine the Four Gospels, we are struck with the fact that one of the four seems to stand apart from the other three. This is the Gospel of Mark.

The Gospel of Mark

This gospel impresses the reader as a series of independent sections, each complete in itself, in contrast with the other three gospels, which are elaborate literary works, each with a plan extending from beginning to end. Among historians who have carefully investigated the origin of the four gospels a considerable body of thought recognizes the Gospel of Mark as actually used by Matthew and Luke in the compilation of their work. Some see suggestions of Peter, or one of Peter's immediate followers, as the author of this gospel of Mark. However these things may be, we are safe in connecting this book with one of the earlier stages in the process revealed by the Preface to Luke: we seem in Mark's gospel to have the notes of some evangelist made to be the basis of his oral instruction. Many explanations in Mark of terms which would be perfectly familiar to Jewish readers suggest that we have here instructions prepared for Gentile Christians. And we are thus, in Mark's gospel, brought one stage nearer to the original "eyewitnesses and ministers of the word": a succession of graphic touches, as from an eyewitness, seems to bring us into the immediate presence of the incidents narrated. We shall thus catch the spirit of this book best if we read it, not as a continuous narrative, but as so many vivid pictures of the ministry

of Jesus. We have in the gospel of Mark not so much a history as historic memoirs.

After an introductory section which, in the fewest possible words, disposes of all that precedes the opening of Jesus's ministry, we have a section which reads as a sample day in the life work of Jesus. In another section we catch the idea of the public sensation caused by the wonders of healing, and by the way in which Jesus breaks with the religious ideals of the age. The note of crowding multitudes runs through many sections: this leads to the formation of an inner circle of disciples, with parables for the multitude and interpretations for the inner circle. The growing crowds catch the attention of Herod; they bring a deputation from the religious leaders of Jerusalem; they give occasion for a miracle of feeding. Some of the sections are made distinctive by local color: we have incidents from the different sides of the Lake of Galilee; Jesus goes abroad, and we have the incident of the Syro-Phœnician woman. Some of the sections are notable works of healing; or, we have the incident of Jesus and the little children, of Jesus and the rich youth, of Jesus and the poor widow who casts her mite into the treasury. One section impressively draws together the woman who poured precious ointment upon the feet of Jesus and the beginning of treason in the mind of Judas Iscariot. Of course, many sections are constituted by what, in all the gospels, are the landmarks in the life of Christ: the recognition of the Messiah by Peter, and the announcement of his suffering; the Royal Entry into Jerusalem; the challenge of Christ's authority, and the test questions by which he is encountered; the arrest in Gethsemane and trial of Jesus before Pilate. Even in regard to the final stages what is here given seems to be incidents in the crucifixion, and a single incident of the resurrection. A concluding section — supposed by some historical critics to be a substitute for a lost portion of the book — seems to be a summary of incidents in which Jesus manifests himself to his followers after the resurrection.

As has been already remarked, the narrative in this gospel is filled with touches of detail which bespeak the eyewitness of the incidents related. We are never allowed to forget the crowding of the multitudes, which drives Jesus into desert places to seek

privacy, while, if he enters a house, the whole city is gathered at the door. Other gospels bring out the exceeding difficulty with which the disciples receive the revelation of the Messiah's sufferings: it is Mark who tells us how on the very mountain of the Transfiguration the disciples "wist not what to answer" and "became sore afraid"; how again "they understood not the saying and were afraid to ask him"; how, in the going up to Jerusalem, "Jesus was going before them, and they were amazed, and they that followed were afraid." Elsewhere, among the test questions addressed to Jesus, we have the scribe's inquiry as to the greatest commandment in the law: Mark has preserved the separateness of this from the other test questions, how the scribe did homage to the grandeur of Jesus's reply, and Jesus recognized the different spirit of this questioner. The notable works of healing which make independent sections for Mark do not in their essence differ from the ministry of healing which fills the whole life of Jesus; they are notable by reason of the fulness of detail remembered by the eyewitness. In the healing of the deaf man it is told how —

Jesus took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

Similarly in the healing of blind Bartimæus it is said that —

Many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus.

And the narrative of Mark alone preserves one detail of the arrest: — the young man, roused from sleep, with a linen cloth cast hastily on his body, hanging curiously about the procession, until at the first touch of an officer he leaves his garment and flees away naked. The detail has no relevance to the sacred character of the events; but it gives a wonderful touch of vivid weirdness

to the picture of that moment of panic. The gospel of Mark is a treasure house of picturesque narrative.

Gospels of Luke and Matthew

In contrast with the incidental narrative of Mark the other three gospels are all elaborate literary works with a connected scheme of thought running through each. One of the three, we shall see later, is highly individual in its matter and treatment. But in the gospels of Luke and Matthew the matter is the same that has been presented by Mark. Indeed, the three, Matthew, Mark and Luke, are often called the "synoptic gospels"; the aim of all three is to present a "comprehensive" view of Jesus and his ministry, special aspects of which are the theme of John. In the way, however, in which Luke and Matthew treat the common material there is a marked contrast, which enhances the interest of both. It may be convenient, first, to follow with some fulness of detail the gospel of Matthew; when this has been understood the simpler treatment of Luke can be more briefly indicated.

In Matthew the connection of thought is not chronological, but philosophical. Incidents and discourses are drawn from various parts of the life of Jesus, and are massed together at the points where they will be most effective. This philosophical arrangement of the matter is the easier to trace because of a peculiarity of Hebrew literature. In all languages there is a tendency for methodical thinking to reflect itself in methodical schemes of arrangement. Thus, it used to be said of Mr. Gladstone that he could never make a set speech without laying down that there were *three* courses to choose between. Hebrew writers when they are methodical tend, not to a threefold, but a *sevenfold* structure. This is often found in the Old Testament, and it becomes a marked feature of Matthew's style. The collection of Christ's teaching which we call the Sermon on the Mount is arranged by Matthew in seven natural divisions; the seventh of these is a series of seven separate sayings, and the first division is a beatitude expanded by a sevenfold illustration. Other evangelists show different expeditions of apostles sent out by Jesus, each with brief instructions: Matthew gathers all these instructions together into a single

sevenfold commission. All the writers make prominent the institution of the parable as a form of teaching: Matthew illustrates this with exactly seven parables. The denunciations of Pharisaic hypocrisy are by Matthew gathered together at one point, and the discourse is so modelled as to recall the "Sevenfold Woe" of Isaiah. In the discourse on the end of all things, the three synoptic gospels follow so closely the same order of thought that the divisions of paragraphs in all three correspond: but while Mark and Luke stop with the fifth of these paragraphs, Matthew adds matter which brings the paragraphs up to the number seven.

But if the treatment in Matthew is philosophical, what is the philosophy underlying it? It is the special Hebrew philosophy which pervades Old Testament scripture, and is called by the distinctive name 'Wisdom.' In comparison with the other three Matthew is to be recognized as the Wisdom Gospel.

This wisdom philosophy is devout meditation upon human life, in contrast with other kinds of philosophy which bring analysis to bear upon life and the external world. Two distinguishing features of this wisdom philosophy have a bearing upon the present discussion.

Wisdom literature abounds in brief reflections upon life, expressed in such forms as the proverb, the epigram, the parable, the maxim. No feature of the discourses of Jesus is more marked than his constant use of such parables and epigrams. As Homer is prince of epic poets, and Shakespeare of dramatists, so Jesus is the world's great sayer of sayings. In Matthew not only are such sayings recorded, but they are collected and arranged in what may be called a body of wisdom literature.

This appears in what, by a venerable tradition, is called the Sermon on the Mount. As Matthew gives this, it is not to be understood as a single sermon delivered on a single occasion: it is the substance of many open air discourses of Jesus throughout the earlier part of his ministry. When read in its proper literary structure it is found to be based on that form of wisdom literature which is called the 'maxim.' The 'maxim' is a sermonette, with a proverb text and a brief exposition of the text. Matthew's version of the Sermon on the Mount is made up of seven such maxims; or, to speak precisely, there are six maxims, followed (as is common

in wisdom writings) by a series of miscellaneous sayings. And here, as always, the full force of what is written does not appear unless it is read in the light of the literary structure.

The first of the seven divisions is the passage commonly known as The Beatitudes. We have, not eight beatitudes, but a single beatitude with a sevenfold expansion. The text is seen in the words —

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

This comes with all the shock of paradox: as if the center of gravity for the moral world had been shifted, what before seemed great becoming small, and the small great. But on further reflection we wonder at the expression "poor in spirit," as a strange thing on which to invoke a blessing. Then follows the sevenfold expansion elucidating this idea. The poor in spirit are the mourners, and not the gay; the meek, and not the mighty; those who hunger, like the publican, after a righteousness they have not attained, rather than the satisfied Pharisee; the merciful, and not the proud oppressor; the pure, and not the worldly; the peacemaker, and not the conqueror; not the persecutor, but his victim.

Two maxims follow, which have for their texts, "Ye are the salt of the earth," "Ye are the light of the world." The central maxim of the seven has for text —

Think not that I came to destroy the law or the prophets:
I came not to destroy, but to fulfil.

A longer exposition of this text starts with the paradox that a righteousness is to be sought which shall exceed even the righteousness of the scribes and Pharisees; and the final word of this exposition is perfection. The fifth maxim puts the inward reference of our actions, as contrasted with doing righteousness before men; the sixth calls for an inward reference of our very thoughts, laying up our treasures in heaven and not on earth. Then follows the series of miscellaneous sayings, ending with a parable that draws the whole discourse into a unity: — the parable of the mere

hearer who builds his house upon the sand, and the doer of the word who builds upon the rock a house that no storm can sweep away.

A second characteristic of wisdom philosophy is that it seeks to frame a conception of human life as a whole. This, in Matthew, appears as the kingdom of heaven upon earth. Of course, the expression "kingdom of heaven," or "kingdom of God," runs through the whole New Testament; but Matthew's is recognized preëminently as the "Gospel of the Kingdom." This conception is assisted by an extremely beautiful figure which is used by this evangelist. John the Baptist had spoken of his successor as one "whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire." This image of the winnowing fan, under operation of which the wheat and the chaff fall apart, would come home to every Jewish household. It symbolizes a profound law of life, of which the Bible is full: how it is impossible for any man who has once heard a spiritual message to remain the same as he was before; either he is drawn to the spiritual truth, like the grains of wheat coming together; or resisting he is, like the chaff, more and more hardened and repelled. This image of winnowing the wheat from the chaff seems to underlie the whole story of the developing kingdom of heaven as Matthew tells it: from the first moment there appears an ever widening rift between those who accept and those who reject.

The conception of the kingdom of heaven on earth, and the divergence between those who embrace and those who reject it, determines the logical divisions into which the gospel of Matthew naturally falls. After two introductory sections, it is the third section which starts with the proclamation of the kingdom of heaven. All the rest of this third section is filled with the Sermon on the Mount, which from this point of view appears, as it were, the *Magna Charta* of the new kingdom. Let men live according to the spirit of the Sermon on the Mount, and the kingdom of heaven is realized on earth.

The fourth section of the narrative gives the First Impressions of the teaching of Jesus: here for a while the two elements of the coming conflict are seen side by side. There is the Gathering of Disciples: the very scribes themselves at this point show a dis-

position to press into the kingdom. But there are also Hints of Antagonism. At this time they are no more than hints: silent doubts as to the claim of Jesus to forgive sins; respectful questionings as to unpatriotic companying with publicans, or immoral companying with open sinners, as to feasting while others fast. The section has an appropriate climax in an incident of healing, which leads the multitude to cry out in wonder, and the Pharisees to mutter in their hearts the blasphemy they will later speak out openly.

But from this point the winnowing power of Christ's ministry, and the divergent effects of its contact with human society, have so increased that the successive sections of Matthew's narrative similarly diverge, and alternately treat of the disciples, with their deepening hold upon the kingdom, and the outside world, with its intensifying opposition. We may arrange the remaining sections of the gospel in parallel columns, as they relate to the 'wheat' and the 'chaff': in modern phrase, the Church and the World.

The Church	The World
5. Organization of Apostles and the Sevenfold Commission.	6. Growing Isolation of Jesus and his Ministry.
7. The Public Parable and the Private Interpretation.	8. The Greater Miracles and the Growing Antagonism.
9. Recognition of the Kingdom by the Disciples and Questions arising thereupon.	10. Entry into Jerusalem and Breach with the Ruling Classes.
11. Discourse to the Disciples; Revelation of the End.	12. Passion and Resurrection of Jesus.

The fifth section draws into one view the Organization of Apostles to spread the news of the kingdom, and unifies the instructions given them into a single Sevenfold Commission. From the Apostles the narrative turns, in the sixth section, to the outside world, and brings out the Isolation of Jesus and his Ministry. He gradually draws apart from the imperfect ministry of his

forerunner; from the Pharisaic doctrine of the Sabbath, the great outward mark of the Jewish nation; opposition of the Pharisees is pronounced a blasphemy against the Spirit of Holiness; from the wisdom and might of cities Jesus turns to the simplicity of babes, to those who labor and are heavy laden; a final touch is found in the separation of Jesus from his very mother and brethren.

With the seventh section we have returned to the band of disciples. We hear of the Public Parable and the Private Interpretation. It is as if the Parable had itself become a winnowing fan, separating between the multitude who are content with the beautiful words, and the disciples who press to be initiated into the 'mystery' of the kingdom of heaven. Then the eighth section resumes the external ministry. Here are related the Greater Miracles — the wide-reaching effects of such incidents as feeding a multitude with a few loaves and fishes. Here equally appears the Growing Antagonism. Jesus's own country casts him off. Jerusalem sends a deputation to watch Jesus; and Jesus staggers the faith of those closest to him by overthrowing at one stroke the "Tradition of the Elders," which had cast a veil of ceremonial frivolities over the Mosaic Law. Jesus thus has broken with the orthodoxy of the age.

A climax to all this comes with the ninth section of Matthew's narrative. Here, amid the band of disciples, Peter recognizes Jesus as the Christ: the King of the kingdom of God upon earth. In accepting the homage Jesus — playing upon the name of 'Peter,' which signifies 'rock' — declares that on the rock of this confession his Church stands founded. But he proceeds to unfold the novel thought of a suffering Messiah. When, in modern phrase, the doctrine of the Cross has thus been added to the doctrine of the Christ, we have the incident of the Transfiguration: Jesus is seen in glory, with the Law and the Prophets, represented by Moses and Elijah, doing homage to a higher dispensation. The rest of this long section is filled with Questionings by the disciples concerning the kingdom. The call of a tax-gatherer raises the question of the relation of the kingdom of heaven to the kingdoms of the earth. The sight of a little child in the midst of the disciples — his child world amid the busy worlds of grown

men — seems to symbolize the kingdom of heaven surrounded by the kingdoms of the world. The intrusion for a moment of the spirit of Mammon draws the strange Parable of the Hired Laborers: how economic ideas have no place in the spiritual world, where one entering at the eleventh hour may fare even as those who have borne the burden and heat of the day. A question arises as to the treatment of sin: how often is the offending brother to be forgiven? Jesus's answer echoes the Old Testament Song of Lamech, which, glorying in the newly invented weapons of destruction, had cried —

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

So the offending brother is to be forgiven seventy times and seven: the law of forgiveness must be commensurate with the old law of revenge. When, finally, two of the disciples apply for promotion in the kingdom of heaven, they receive the reply that in this kingdom it is service that makes lordship.

We now turn, in the tenth section of Matthew's narrative, to the world outside. The king of the kingdom of heaven on earth makes a royal entry into Jerusalem as the seat of the old dispensation. We have daily clashes in the temple between the Old and the New. Two details are of special significance. Jesus sees a Fig Tree with a brave show of leaves but no fruit. He makes it a symbol: Let there be no fruit from thee henceforward for ever. It must be remembered that in the earlier ministry of Jesus there had been a Parable of a Barren Fig Tree: but then the word of Jesus had been to spare it and give it time to bear fruit. He now recognizes the barren formalism of the old religion as a tree that will never yield fruit. It is at this point that Matthew gathers together the denunciations of "Scribes and Pharisees, hypocrites!" into a sevenfold woe. The words that conclude this have a ring of finality.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.

In these words, the king of the kingdom of heaven upon earth dissolves the old dispensation.

In the eleventh section of Matthew, Jesus, alone with his band of disciples, makes his revelation as to the end of things. Its climax is the Parable of the Shepherd dividing his sheep from the goats. The winnowing fan is conceived as having done its perfect work: a sundering as of sheep from goats, from which there can be no reunion.

The final section of this, as of all gospels, is concerned with the external world, in which are seen the incidents of the Crucifixion and Resurrection. Yet even here we note one detail of characteristic significance. The risen Jesus has led his followers to what elsewhere is the mountain of the ascension, and given to them his parting commission. Then Matthew strangely omits even to mention the ascension of Christ to heaven. It would appear as if, to its last word, this is the Gospel of the Kingdom of God on earth.

When we turn from all this to the gospel of Luke, we find a narration equally full and rich in detail, but reflecting a different arrangement of the matter — the simple arrangement of chronological succession. The different plan of the two gospels will be best seen when the logical sections into which each falls are presented side by side in parallel columns.

Luke	Matthew
I	I
Birth of Jesus and of John the Baptist.	Birth of Jesus.
II	II
Baptism of John and Appearance of Jesus in Public.	Baptism of John and Appearance of Jesus in Public.
III	III
Ministry in Galilee up to the Recognition by the Disciples of the Christ.	Opening of the Ministry and the Sevenfold Discourse.

Luke	Matthew
	IV First Impressions: Gathering of Disciples and Hints of Antagonism.
	V Organization of Apostles and the Sevenfold Commission.
	VI Growing Isolation of Jesus and his Ministry.
	VII The Public Parable and the Private Interpretation.
	VIII The Greater Miracles and the Growing Antagonism.
	IX Recognition by the Disciples of the Kingdom and Questions arising thereupon.
IV The way to Jerusalem and Growing Anticipation of the Kingdom.	
V Jesus in Jerusalem.	X The Entry into Jerusalem and Final Breach with the Ruling Classes.
	XI Discourse to the Disciples: The Sevenfold Revelation of the End.
VI The Passion and Resurrection of Jesus.	XII The Passion and Resurrection of Jesus.

The opening section of Luke relates, with great minuteness, what his careful research has gathered in reference to the Birth of Jesus and of his predecessor John the Baptist. The opening section of Matthew relates only the Birth of Jesus, and that briefly. Yet it is noteworthy that this Wisdom Gospel is the only one of the four which deals with the Visit of the Wise Men from the East. Here also appears a characteristic of Matthew which extends through the whole book; how incidents related suggest remarkable coincidences with the very language of Old Testament scripture. A prophetic poem, presenting God in dialogue with rebellious Ephraim, had contained the words: "When Israel was a child, then I loved him, and called my son out of Egypt." The wording of this passage is recalled to the mind of Matthew by the flight of the holy family into Egypt and their return. Similarly, the massacre of the innocents suggests to Matthew a poetic picture by Jeremiah of destruction: "Rachel weeping for her children; she refuseth to be comforted for her children, because they are not."

The second section in each of the two gospels is occupied with the Baptism of John, in connection with which we have the first appearance of Jesus in public. The baptism of Jesus is followed by his Temptation in the Wilderness.

The two narratives thus closely correspond in their opening sections. They correspond again at the close. But in what comes between the two diverge widely. To Luke, with his plan of chronological arrangement, the life of Jesus apart from the closing stages seems to fall into two great epochs. One is the Ministry in Galilee, culminating in the recognition by the disciples of the Christ. The second is the "Way to Jerusalem": the advance of the Christ with his followers to the holy city. A glance at the parallel columns shows how different is the treatment in the two books. Both make a turning point of the narrative in the recognition of the Christ. The third section of Luke leads up to this point in a narrative of some fifteen pages; Matthew takes thirty-three pages to reach the same point, with his philosophical treatment of the developing kingdom in its stages of acceptance and rejection. Then we have from Luke, in his story of the advance to Jerusalem, some twenty pages of narration which

has no counterpart in Matthew, except that some of the questionings by the disciples about the Kingdom of Heaven are connected by Matthew with a going up to Jerusalem. This fourth section of Luke is founded on material almost peculiar to his gospel. It is a sustained picture of the Christ in his advance to the city of his enemies, surrounded by multitudes who at intervals break out into excitement at the expected revelation of the kingdom. Wayside incidents occur. And the mixed character of the crowd around Jesus draws from him many of his most notable parables, including the Parable of the Prodigal Son. With the entry into Jerusalem the two narratives come together again, though that of Matthew, as might be expected, is the fuller at this point. In the final section of the Passion and Resurrection the two narratives closely correspond.

Every reader of the New Testament will appreciate the value of its containing two gospels so equal in their fulness and rich detail, so different in their spirit and mode of treatment.

The Gospel of John

When we reach the fourth gospel we find ourselves in a different literary atmosphere. There is this much in common with Matthew, that both may be called philosophical gospels. But the philosophy of the two is different. Instead of the Hebrew philosophy of wisdom we now have Greek philosophy. Not that there is any resemblance in the writing of John to the philosophy of Plato or Aristotle. But in the interval between the Old and the New Testaments Palestine had become strongly leavened with Greek culture: it is such Hellenized Wisdom that makes the philosophy underlying the fourth gospel. Two features of the book, constituting its philosophical character, need careful study before the literary effect can be fully appreciated.

One leading note of Greek philosophy had been its attraction to the form of disputation. This is expressed by the word 'dialectic.' As used technically by the Greeks themselves this word is full of subtle significance. But for the present purpose it is enough to say that 'dialectic' is to dialogue what logic is to monologue. Our modern idea of philosophy is a logical argument

by a single writer ending in formal conclusions. And of course much Greek philosophy is of this nature; for example, the writings of Aristotle. But in earlier stages the genius of Plato and the strong personality of Socrates had stamped upon Greek philosophy the form of dialogue. Many works of Plato are elaborate discussions between a group of disputants, the characters and movement of thought being made as dramatic as in a play of Shakespeare. And even where the discussion is simpler than this it has the air of a speaker arguing with himself. Now, a leading feature of this fourth gospel is what may be called its dialectic character. One section of the book has preserved an aspect of the ministry of Jesus entirely absent from the other gospels: it presents Jesus in formal disputation with the Jews of Jerusalem. Indeed, "the Jews" throughout this book are the controversial opponents of Jesus. And, besides this special section, the opening of Jesus's ministry is seen to involve much of conversation, as with Nicodemus and others. In the picture of Jesus in intimate communion with his disciples, interrupting questions of the disciples keep up the effect of dialogue. But there is more even than this. Even where St. John is narrating some incident, the same tendency is seen in the rapid interchange between one and another element of the incident such as throws a color of disputation over the whole. This is such a unique characteristic of this particular writer that it seems worth while to illustrate it at full length; for example, in the presentation of Jesus before Pilate.

They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the Passover.

Pilate therefore went out unto them, and saith, 'What accusation bring ye against this man?'

They answered and said unto him, 'If this man were not an evil-doer, we should not have delivered him up unto thee.'

Pilate therefore said unto them, 'Take him yourselves, and judge him according to your law.'

The Jews said unto him, 'It is not lawful for us to put any man to death;' that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, 'Art thou the King of the Jews?'

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, 'Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?'

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, 'Art thou a king then?'

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto them, 'I find no crime in him. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?'

They cried out therefore again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.

And Pilate went out again, and saith unto them, 'Behold, I bring him out to you, that ye may know that I find no crime in him.' Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, 'Behold, the man!'

When therefore the chief priests and the officers saw him, they cried out, saying, 'Crucify him, crucify him.'

Pilate saith unto them, 'Take him yourselves, and crucify him: for I find no crime in him.'

The Jews answered him, 'We have a law, and by that law he ought to die, because he made himself the Son of God.'

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, 'Whence art thou?'

But Jesus gave him no answer.

Pilate therefore saith unto him, 'Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?'

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out saying, If thou release this man, thou are not Caesar's friend: every one that maketh himself a king speaketh against Caesar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called 'The Pavement,' but in Hebrew 'Gabbatha.' Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, 'Behold, your King!'

They therefore cried out, 'Away with him, away with him, crucify him.'

Pilate saith unto them, 'Shall I crucify your King?'

The chief priests answered, 'We have no king but Caesar.'

Then therefore he delivered him unto them to be crucified.

But in a second and more important way the fourth gospel is philosophical. It has the philosophical form of a thesis and the argument by which this thesis is supported. The Prologue to John's gospel lays down a distinct theological truth. The gospel itself is the evidence on which this truth rests.

The structure of the Prologue is founded on the maxim of wisdom literature. It will be remembered that the maxim consists of a formal text with a brief exposition; and sometimes the words of the exposition are allowed to mingle with the clauses of the text. In the Prologue to John we find three such maxims; when the texts of these maxims are disentangled from the words of exposition they stand out as three stages in a progression of thought.

I

In the beginning was the Word:
And the Word was with God:
And the Word was God.

2

And the Word became flesh,
And dwelt among us,
Full of grace and truth.

3

No man hath seen God at any time:
The only begotten Son which is in the bosom of the Father,
He hath declared him.

A perpetual problem for philosophy is the relation between the spirit world and the external world of matter. Now, language is clearly one link between the sphere of spirit and the external world. Hence "the Word" had become a foundation idea of certain Greek philosophy. No doubt this *Word* (or *Logos*) had to the Greeks much subtle significance. But in its essence we see in "the Word" something akin to our modern term "Revelation." From this point of view the progression of thought in the Prologue to John becomes clear. The first maxim conceives a Revelation of God that is not less Divine than what is revealed. The second maxim asserts that such Revelation has taken the form of flesh and blood in the person of Jesus Christ. In the third maxim the thoughts of the other two unite in a new conception — "Son." The whole thought of the Prologue is now apparent: Jesus, Son of God, supreme Revealer of the Father.

When we turn from the Prologue to the gospel which is to support it, we find again special words which demand careful consideration. Other gospels are made up of the Acts and Words of Jesus. Here, instead of Acts and Words, we hear of Signs and Witness. The two words constitute the elements of John's presentation of Christ.

The word 'sign' is of great importance in the history of prophecy. In its widest significance it is applied to the emblematic action which the Hebrew prophets often made a text or starting point for their discourses. Ezekiel, for example, holds up two fragments of a broken stick, and joins them together, as text for his discourse on the reunion of Judah and Ephraim. Or, Jeremiah appears in public wearing the wooden collar of a slave: this is an emblem

of the enslavement of the nations of which he is going to speak. But sometimes the prophetic emblem texts are acts of supernatural power, like the "signs" which Moses wrought before Pharaoh; in these cases the "signs of the Prophet" are not only emblem texts, but also credentials of his Divine commission. As the history of prophecy progresses there is a tendency to exalt the latter conception of the sign as against the former. The miracles of Elisha seem, in the narrative of *The Kings*, to be no more than wonder works. The multitude of the New Testament asks from Jesus a "sign from heaven"; and Jesus complains of "an evil and adulterous generation that seeketh after a sign."

In St. John the usual names for what we call 'miracles' almost entirely disappear, and we read only of 'signs': it is in the spirit of the Prologue that even the miraculous should be valued only for the spiritual revelation underlying it. The act of Jesus which might appear most like a mere wonder — the turning of the water into wine — is at once connected by the evangelist with the thought of the Prologue: "This beginning of his signs did Jesus . . . and manifested his glory." The miracle of healing at the pool of Bethesda attracts no note as a miracle: it is only the circumstance that the deed was done on the sabbath that makes it the foundation of discourse. Still more suggestive is the incident that follows. Jesus feeds a multitude with a few loaves, and walks upon the sea; the latter action is just as much 'miraculous' as the former: yet Jesus passes over unnoticed the wondering inquiry of the multitude as to the crossing the sea, and fastens attention only on the other miracle in which was latent the spiritual meaning of the bread that came down from heaven. He heals the man born blind with the words, "I am the light of the world"; he raises Lazarus in token that he is himself the resurrection and the life. The old prophets, amongst their emblem texts, would sometimes use a spoken parable instead of a symbolic action: it is noticeable that the only two parables of Jesus in St. John's Gospel — the parable of the Good Shepherd and of the Vine — are treated precisely like the miraculous signs and made the starting point of spiritual discourses. The simple act of washing the disciples' feet is in the same way treated as a sign; while the concluding words of the gospel apply this same

term to the appearances of Jesus after his resurrection, implying how each is significant of highest verity. In the other gospels the whole life of Jesus appears occupied with wonder working: St. John selects only such wonders as are spiritual signs.

The other leading thread running through this gospel is such presentation of incidents as will render them so much 'witness' to the doctrine of the Prologue. It is interesting to note in what high sense the word 'witness' is used. John the Baptist and other disciples recognize the messiahship of Jesus: but the witness of this incident does not, to our author, lie in this testimony — for Jesus receives not witness from men. It lies in the signs from heaven of which the Baptist speaks, and even more in the high claims with which Jesus himself meets those who approach him. The cleansing of the temple is witness because it is "his Father's house" that Jesus thus purifies; again, because of the enigmatic references to the future which here and elsewhere are spoken, and which will be stamped with the evidence of fulfilled prophecy hereafter. In the conversation with Nicodemus the very words of the Prologue are spoken by Jesus of himself. The incident of the Samaritan woman is witness, not because of the superhuman knowledge displayed by the Master, nor because of the acceptances of him as "Savior of the world," but through the formal claims of Jesus himself to the name of Messiah; still more, in view of his joyful recognition at the close that the work committed to him by the Father was being accomplished. Rebuked for healing on the sabbath Jesus claims authority equal to that of the sabbath's founder; when his enemies see in him an approach to the supreme presumption of likening himself to Abraham, he replies, "Before Abraham was, I am." It is clear that the climax of witness, as St. John conceives the idea, is reached where the Master is alone with his disciples after the traitor has withdrawn, and thus unfettered by any element of opposition he pours out fully to them the truth as to the Father, and as to that Spirit to be given hereafter in order to make the witness yet more complete.

But while such support of the Prologue by signs and witness is the dominant purpose of every single section, it must not be supposed that the fourth gospel is only a theological argument. The purpose which appears most upon the surface is that of nar-

rative. Compared with the other evangelists, if some of these are more particularly graphic in their descriptions, St. John leaves an impression that may be called dramatic. It is not vivid details of incident that distinguish him as an historian, so much as whole characters, situations, phases of movement. The personalities of Nicodemus, of the Samaritan woman, of John the Baptist, of the man born blind, of Mary and Martha, stand out clear as we read. The swaying multitude, fluctuating through the Feast of Tabernacles between scepticism and excited homage; the officers unable to arrest for very impressiveness of their prisoner's words; the furious priests and Pharisees, the solitary voice of protest in the Council itself; the sudden appearances of the Master to answer unspoken doubts; his mysterious departures in the teeth of attempts to arrest or stone; the joyous spectacle of the water poured out amid trumpet tones and merry dances, in memory of the miraculous stream of the desert, suddenly awed by a more majestic presence turning the lesson of the rite to his own high claims; the brilliant illumination of the temple courts suddenly made a background to one who cries, "I am the light of the world": all this movement of incident makes the Feast of Tabernacles as we here read it an act in a drama. Not less dramatic is the sudden sense of treachery among friends which seems to overpower the Master in the Last Supper, until amid a hush of expectation Judas has retired, and the words *It was night* transport us to the perfect peace of the last farewell. Perhaps most dramatic of all is the appearance before Pilate, as St. John molds the incident. On the one side we have priests and rulers nervously pressing to get their dangerous enterprise finished in order that they may keep the feast after all; on the other hand, Jesus stands wrapped in a silent severity that will offer no defence in an insincere trial. To these is added the Roman, embodiment only of material power that knows no spiritual world. Pilate seems divided between gross desire to insult the despised Jewish people, and rude recognition of a majesty he cannot understand in the solitary figure before him. Now he makes attempts to release the prisoner; now he has the man whom he would release as innocent scourged and crowned in order to give point to his scorn, *Behold, your King! shall I crucify your King?* The Jewish rulers

become more and more eager, for it is the sixth hour on this day of Preparation; and dangerous references to Cæsar force Pilate to give the accusers their will. But to the last he is true to his scorn, and over the cross of shame he inscribes *King of the Jews*, and will not be persuaded to alter it. It is in the middle of this incident that the most dramatic point is reached. The judge's question, *Art thou the King of the Jews?* seems to chime with something in the inner thoughts of the prisoner. At first Pilate's answer when Jesus makes reply shows how little was implied in the former inquiry, and Jesus simply explains to the Roman that his kingdom is not of the world his judge understands. But when the forlorn majesty of the persecuted Master draws the rejoinder, *Art thou a king?* then the chord that has been stirred in the heart of Jesus vibrates in ringing tones: Pilate has indeed spoken the word; a King he is, born to this very end, to bear witness to the truth, while all that are of the truth become his subjects. It is but a moment's flash of spiritual witness: Pilate's *What is truth?* brings back the commonplace darkness of the world that is outside, and the severe silence is resumed.

On these characteristic ideas of Signs and Witness the natural divisions of the fourth gospel are based. After the Prologue, it falls into four sections. The first is the Earlier Signs and Witness of Jesus. The second is the Signs and Witness to the Jews; this is the part of the book which presents Jesus in disputation at Jerusalem. A third section is the Signs and Witness of Jesus among his own disciples. The concluding section of this, as of other gospels, is devoted to the Passion and Resurrection of Jesus. But that even these sacred incidents are regarded by St. John in the light of signs is shown by the concluding words of this section:

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

An Epilogue to this gospel is a personal reminiscence, identifying the author of the book with "the disciple whom Jesus loved." Still further concluding words seem to indicate how the author

of this gospel offers it as a partial, not a complete account of the ministry of Jesus.

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

Perhaps the question may be raised as to what is the best method of studying the four books which have been here reviewed.

The Modern Reader's Bible aims at being a contribution to the study of literature; it is for this purpose that its introductions and notes are offered. In literary study the paramount consideration, to which all else must be subordinated, is to READ the literature: to read with connected interest, unhindered by mechanical divisions, with freedom of the reader to make his own personal reaction upon what he reads. An immense effort has been expended upon intricate problems connected with the origin of the four gospels; and again, in constructing 'harmonies' of these gospels in chronological tabulations of their facts. All this has a place in the study of history; it is doubtful if it brings much assistance to so spiritual a thing as literary study. If the primitive church had been able to construct a chronicle history of the three momentous years of our Lord's ministry on earth, accounting for each year and month like a newspaper review of a calendar year, it is a question whether the New Testament would be the richer for this. Such things belong to the ordinary affairs of mankind. But we are here concerned with a transcendent Personality, the like of which the world has not seen. What the New Testament offers is four *Impressions* of this Personality, coming from witnesses who were brought nearest to the circle of his inspiration. For a reader to bring himself in tune with these Impressions is the highest form of study.

One point may here be noted. A striking feature in the discourses of Jesus Christ, as has already been remarked, is his use of parables and other forms of epigrammatic speech. In this edition the use of a distinctive type for discourses of this kind affords opportunity for studying them by themselves. Of course, everything that Jesus speaks is not a 'saying' in this sense: some of his words are inseparable from the incidents of which they form a

part. This last consideration applies especially to the fourth gospel, in which (we have seen) the teaching of Jesus appears cast in a tone markedly different from that to which the other gospels have accustomed us. An independent study of the discourses of Jesus — of the two different types of discourse — is an approach towards realizing Jesus as an author. The literary reader is impressed with the wide range of utterance, such as on the one side intensifies the wisdom of the Hebrews, and on the other side comes near to Greek dialectic. There is surely nothing derogatory to other claims of Jesus Christ thus to see him from the viewpoint of literature: to feel — as the simple officers of Jerusalem felt before us — that no man ever spake as he spake. Besides this, every student for himself, and every teacher for his students, will devise whatever exercises are suitable to each case. But in literary study the highest of all exercises is appreciation.

To which it is scarcely necessary to add that in the case before us we have literature that is unique in its spiritual appeal. In the fine phrase of Old Testament scripture, the reader will wish to put his shoe from off his foot as he approaches holy ground; as he meets literature the very title of which announces it as the Message of Jesus Christ to the world.

The Four Gospels
or
The Acts and Words of Jesus

The Gospel of Mark: Historic Memoirs

The Gospel of Luke the Historian

The Wisdom Gospel of Matthew

The Philosophical Gospel of John

The Gospel of St. Mark

THE GOSPEL OF JESUS CHRIST, THE SON OF GOD

Introductory

Even as it is written in Isaiah the prophet,

> *Behold, I send my messenger before thy face, who shall prepare thy way:*
>
> *The voice of one crying in the wilderness,*
> *Make ye ready the way of the Lord,*
> *Make his paths straight;*

John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. I baptized you with water; but he shall baptize you with the Holy Ghost.

And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: and a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

And straightway the Spirit driveth him forth into the wilderness. And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

i. A Sample Day in the Ministry of Jesus

Now after that John was delivered up, Jesus came into Galilee, preaching the gospel of God, and saying, **The time is fulfilled, and**

the kingdom of God is at hand: repent ye, and believe in the gospel.

And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers. And Jesus said unto them, **Come ye after me, and I will make you to become fishers of men.** And straightway they left the nets, and followed him. And going on a little further, he saw James the son of Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.

And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes. And straightway there was in their synagogue a man with an unclean spirit; and he cried out, saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And the unclean spirit, tearing him and crying with a loud voice, came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.

And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick with divers diseases, and cast out many devils; and he suffered not the devils to speak, because they knew him.

And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed.

And Simon and they that were with him followed after him; and they found him, and say unto him, All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. And he went into their synagogues throughout all Galilee, preaching and casting out devils.

ii. Public Sensation caused by the Works of Healing

And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean. And he sternly charged him, and straightway sent him out, and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

And when he entered again into Capernaum after some days, it was noised that he was in the house. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them. And they come, bringing unto him a man sick of the palsy, borne of four. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God? And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and

walk? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

iii. Jesus breaks with Current Religious Ideas

And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, He eateth and drinketh with publicans and sinners. And when Jesus heard it, he saith unto them: **They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.**

And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? And Jesus said unto them: **Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day. No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made. And no man putteth new wine into old wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but they put new wine into fresh wine-skins.**

And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? And

he said unto them: **Did ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he entered into the house of God when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?** And he said unto them, **The sabbath was made for man, and not man for the sabbath: so that the Son of man is lord even of the sabbath.**

And he entered again into the synagogue; and there was a man there which had his hand withered. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man that had his hand withered, Stand forth. And he saith unto them, **Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?** But they held their peace. And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth: and his hand was restored. And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

iv. Pressure of the Crowds: An Inner Circle of Disciples

And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed: and from Judæa, and from Jerusalem, and from Idumæa, and beyond Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God. And he charged them much that they should not make him known. And he goeth up into the mountain, and calleth unto him whom he himself would: and they went unto him. And he appointed twelve, that they might be with him, and that he might send them forth to preach, and to have authority to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of

James; and them he surnamed Boanerges, which is, Sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Cananæan; and Judas Iscariot, which also betrayed him.

v. Parables for the Multitude: Interpretations for the Inner Circle

And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince of the devils casteth he out the devils. And he called them unto him, and said unto them in parables: **How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house will not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end. But no one can enter into the house of the strong man, and spoil his goods, except he first bind the strong man; and then he will spoil his house. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme: but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin:** because they said, He hath an unclean spirit.

And there come his mother and his brethren; and, standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother and my brethren? And looking round on them which sat round about him, he saith, **Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.**

And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land. And he taught them many things in parables, and said unto them in his teaching, **Hearken: Behold, the sower went**

forth to sow: and it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth: and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And he said, Who hath ears to hear, let him hear.

And when he was alone, they that were about him with the twelve asked of him the parables. And he said unto them: Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them. And he saith unto them: Know ye not this parable? and how shall ye know all the parables? The sower soweth the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among the thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

And he said unto them: Is the lamp brought to be put under the bushel, or under the bed, and not to be put on the stand? For there is nothing hid, save that it should be manifested; neither was anything made secret, but that it should come to light. If any man hath ears to hear, let him hear. And he said unto them, Take heed what ye hear: with what measure ye mete it shall be

measured unto you: and more shall be given unto you. For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath.

And he said: So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come.

And he said: How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

And with many such parables spake he the word unto them, as they were able to hear it: and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

vi. Incidents around the Lake of Galilee

And on that day, when even was come, he saith unto them, Let us go over unto the other side. And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Master, carest thou not that we perish? And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye fearful? have ye not yet faith? And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

And they came to the other side of the sea, into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more

bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. And when he saw Jesus from afar, he ran and worshipped him; and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. For he said unto him, Come forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there on the mountain side a great herd of swine feeding. And they besought him, saying, Send us into the swine, that we may enter into them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion: and they were afraid. And they that saw it declared unto them how it befell him that was possessed with devils, and concerning the swine. And they began to beseech him to depart from their borders. And as he was entering into the boat, he that had been possessed with devils besought him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea. And there cometh one of the rulers of the synagogue, Jaïrus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death:

I pray thee, that thou come and lay thy hands on her, that she may be made whole, and live. And he went with him; and a great multitude followed him, and they thronged him.

And a woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment. For she said, If I touch but his garments, I shall be made whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague. And straightway Jesus, perceiving in himself that the power proceeding from him had gone forth, turned him about in the crowd, and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

While he yet spake, they come from the ruler of the synagogue's house, saying, Thy daughter is dead: why troublest thou the Master any further? But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, *Talitha cumi;* which is, being interpreted, Damsel, I say unto thee, Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

vii. A Prophet without Honour in his own Country

And he went out from thence; and he cometh into his own country; and his disciples follow him. And when the sabbath was come, he began to teach in the synagogue: and many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And they were offended in him. And Jesus said unto them, **A prophet is not without honour, save in his own country, and among his own kin, and in his own house.** And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief.

viii. The Growing Movement attracts the Attention of Herod

And he went round about the villages teaching.

And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits; and he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; but to go shod with sandals: and, said he, put not on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them. And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

And king Herod heard thereof; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother

Philip's wife: for he had married her. For John said unto Herod, It is not lawful for thee to have thy brother's wife. And Herodias set herself against him, and desired to kill him; and she could not; for Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat. And they went away in the boat to a desert place apart. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat

to eat. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. And he commanded them that all should sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of the fishes. And they that ate the loaves were five thousand men.

And straightway he constrained his disciples to enter into the boat, and to go before him unto the other side to Bethsaida, while he himself sendeth the multitude away. And after he had taken leave of them, he departed into the mountain to pray. And when even was come, the boat was in the midst of the sea, and he alone on the land. And seeing them distressed in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, walking on the sea; and he would have passed by them: but they, when they saw him walking on the sea, supposed that it was an apparition, and cried out: for they all saw him, and were troubled. But he straightway spake with them, and saith to them, Be of good cheer: it is I; be not afraid. And he went up unto them into the boat; and the wind ceased. And they were sore amazed in themselves; for they understood not concerning the loaves, but their heart was hardened.

And when they had crossed over, they came to the land unto Gennesaret, and moored to the shore. And when they were come out of the boat, straightway the people knew him, and ran round about that whole region, and began to carry about on their beds those that were sick, where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, they laid the sick in the marketplaces, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

ix. A Deputation from Jerusalem: Jesus defies the Tradition of the Elders

And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem, and had seen that some of his disciples ate their bread with defiled* hands. And the Pharisees and the scribes ask him, Why walk not thy disciples according to the Tradition of the Elders, but eat their bread with defiled hands? And he said unto them: **Well did Isaiah prophesy of you hypocrites, as it is written:** *This people honoureth me with their lips, but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.* **Ye leave the commandment of God, and hold fast the tradition of men. And he said unto them, Full well do ye reject the commandment of God, that ye may keep your tradition. For Moses said, Honour thy father and thy mother; and, He that speaketh evil of father or mother, let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, (that is to say, Given to God,) ye no longer suffer him to do aught for his father or his mother; making void the word of God by your tradition, which ye have delivered: and many such like things ye do.** And he called to him the multitude again, and said unto them, **Hear me all of you, and understand: there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.** And when he was entered into the house from the multitude, his disciples asked of him the parable. And he saith unto them: **Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the man, it cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught?** This he said, making all meats clean. And he said: **That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts,**

* That is, unwashen. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the Tradition of the Elders. And when they come from the marketplace, except they wash themselves, they eat not. And many other things there be, which they have received to hold, washings of cups, and pots, and brasen vessels.

murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within, and defile the man.

x. Jesus goes Abroad: The Syrophœnician Woman

And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the devil out of her daughter. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And she went away unto her house, and found the child laid upon the bed, and the devil gone out.

xi. Return from Abroad: A Notable Miracle of Healing

And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, *Ephphatha*, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it. And they were beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

xii. Continued Crowding: A Miracle of Feeding

In those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto them, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far. And his disciples answered him, Whence shall one be able to fill these men with bread here in a desert place? And he asked them, How many loaves have ye? And they said, Seven. And he commandeth the multitude to sit down on the ground: and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them; and they set them before the multitude. And they had a few small fishes: and having blessed them, he commanded to set these also before them. And they did eat, and were filled: and they took up, of broken pieces that remained over, seven baskets. And they were about four thousand: and he sent them away. And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation. And he left them, and again entering into the boat departed to the other side.

And they forgot to take bread; and they had not in the boat with them more than one loaf. And he charged them, saying, **Take heed, beware of the leaven of the Pharisees and the leaven of Herod.** And they reasoned one with another, saying, We have no bread. And Jesus perceiving it saith unto them, **Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many baskets full of broken pieces took ye up?** They say unto him, Twelve. **And when the seven among the four thousand, how many basketfuls of broken pieces took ye up?** And they say unto him, Seven. And he said unto them, **Do ye not yet understand?**

xiii. Another Miracle of Healing

And they come unto Bethsaida. And they bring to him a blind man, and beseech him to touch him. And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him, Seest thou aught? And he looked up, and said, I see men; for I behold them as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all things clearly. And he sent him away to his home, saying, Do not even enter into the village.

xiv. Recognition of Jesus as the Christ: Announcement of his Sufferings

And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do men say that I am? And they told him, saying, John the Baptist: and others, Elijah; but others, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ. And he charged them that they should tell no man of him. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them: **If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with**

the holy angels. And he said unto them, **Verily I say unto you, There be some here of them that stand by, which shall in no wise taste of death, till they see the kingdom of God come with power.**

And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves. And as they were coming down from the mountain, he charged them that they should tell no man what things they had seen, save when the Son of man should have risen again from the dead. And they kept the saying, questioning among themselves what the rising again from the dead should mean. And they asked him, saying, The scribes say that Elijah must first come. And he said unto them: **Elijah indeed cometh first, and restoreth all things: and how is it written of the Son of man, that he should suffer many things and be set at nought? But I say unto you, that Elijah is come, and they have also done unto him whatsoever they listed, even as it is written of him.**

And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them. And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him. And he asked them, What question ye with them? And one of the multitude answered him, Master, I brought unto thee my son, which hath a dumb spirit; and wheresoever it taketh him, it dasheth him down; and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they were not able. And he answereth them and saith, O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me. And they brought him unto him: and when he

saw him, straightway the spirit tare him grievously; and he fell on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us. And Jesus said unto him, If thou canst! All things are possible to him that believeth. Straightway the father of the child cried out, and said, I believe; help thou mine unbelief. And when Jesus saw that a multitude came running together, he rebuked the unclean spirit, saying unto him, Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him. And having cried out, and torn him much, he came out: and the child became as one dead; insomuch that the more part said, He is dead. But Jesus took him by the hand, and raised him up, and he arose. And when he was come into the house, his disciples asked him privately, saying, We could not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.

xv. Difficulties of the Disciples in understanding the Kingship of Jesus

And they went forth from thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, **The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.** But they understood not the saying, and were afraid to ask him.

And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning in the way? But they held their peace: for they had disputed one with another in the way, who was the greatest. And he sat down, and called the twelve; and he saith unto them, **If any man would be first, he shall be last of all, and minister of all.** And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them, **Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.**

John said unto him, Master, we saw one casting out devils in thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not. **For there is no man which shall do a mighty work in my name, and be able quickly to speak evil of me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.**

xvi. Test Questions for Jesus: the Question of Divorce

And he arose from thence, and cometh into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and, as he was wont, he taught them again. And there came unto him Pharisees, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. But Jesus said unto them, **For your hardness of heart he wrote you this commandment. But from the beginning of the creation, 'Male and female made he them.' For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.** And in the house the disciples asked him again of this

matter. And he saith unto them, **Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.**

xvii. Jesus and the Little Children

And they brought unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, **Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.** And he took them in his arms, and blessed them, laying his hands upon them.

xviii. Jesus and the Rich Youth

And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save one, even God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother. And he said unto him, Master, all these things have I observed from my youth. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. And Jesus looked round about, and saith unto his disciples, **How hardly shall they that have riches enter into the kingdom of God!** And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, **Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.** And they were astonished exceedingly, saying unto him, Then who

can be saved? Jesus looking upon them saith, **With men it is impossible, but not with God: for all things are possible with God.** Peter began to say unto him, Lo, we have left all, and have followed thee. Jesus said, **Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.**

xix. Jesus leads the Way to Jerusalem: Perplexities of his Followers

And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

And there come near unto him James and John, the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give: but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto

them: **Ye know that they which are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister: and whosoever would be first among you, shall be servant of all. For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**

xx. Jericho: Incident of Blind Bartimæus

And they come to Jericho: and as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. And many rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee. And he, casting away his garment, sprang up, and came to Jesus. And Jesus answered him, and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I may receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

xxi. Royal Entry into Jerusalem

And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him. And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back hither. And they went away, and found a colt tied at the door without in the open street; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And

they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him. And many spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, 'Hosanna' — 'Blessed is he that cometh in the name of the Lord' — 'Blessed is the kingdom that cometh, the kingdom of our father David' — 'Hosanna in the highest.'

xxii. Cleansing of the Temple and Symbol of the Fig Tree

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, **Is it not written, My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.** And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

And every evening he went forth out of the city.

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them: **Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to**

pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

xxiii. Challenge to the Authority of Jesus

And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders; and they said unto him, By what authority doest thou these things? or who gave thee this authority to do these things? And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But should we say, From men — they feared the people: for all verily held John to be a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things. And he began to speak unto them in parables. **A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some, and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him forth out of the vineyard. What therefore will the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture:**

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

xxiv. More Test Questions for Jesus

And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar, or not? Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's. And Jesus said unto them, **Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.** And they marvelled greatly at him.

And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother. There were seven brethren: and the first took a wife, and dying left no seed; and the second took her, and died, leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died. In the resurrection whose wife shall she be of them? for the seven had her to wife. Jesus said unto them: **Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him, saying, I**

am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? Jesus answered, **The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.** And the scribe said unto him, Of a truth, Master, thou hast well said that He is one; and there is none other but He: and to love Him with all the heart, and with all the understanding, and with all the strength, and to love his neighbour as himself, is much more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

And Jesus answered and said, as he taught in the temple: **How say the scribes that the Christ is the son of David? David himself said in the Holy Spirit,**

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David himself calleth him Lord; and whence is he his son? And the common people heard him gladly.

And in his teaching he said: **Beware of the scribes, which desire to walk in long robes, and to have salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts: they which devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.**

xxv. Jesus and the Poor Widow

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two

mites, which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

xxvi. Discourse to the Inner Circle on the End of Things

And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of buildings! And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished? And Jesus began to say unto them:

Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray. And when ye shall hear of wars and rumours of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail. But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then let them that

are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in, to take anything out of his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days. And then if any man shall say unto you, Lo, here is the Christ: or, Lo, there; believe it not: for there shall arise false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect. But take ye heed: behold, I have told you all things beforehand.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken. And then shall they see the Son of man coming in clouds with great power and glory. And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, until all these things be accomplished. Heaven and earth shall pass away: but my words shall not pass away. But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father.

Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming

suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

xxvii. The Woman with the Precious Ointment, and Judas Iscariot

Now after two days was the feast of the Passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him: for they said, Not during the feast, lest haply there shall be a tumult of the people.

And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; and she brake the cruse, and poured it over his head. But there were some that had indignation among themselves, saying, To what purpose hath this waste of the ointment been made? For this ointment might have been sold for above three hundred pence, and given to the poor. And they murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor always with you, and whensoever ye will ye can do them good: but me ye have not always. She hath done what she could: she hath anointed my body aforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

And Judas Iscariot, he that was one of the twelve, went away unto the chief priests, that he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him unto them.

xxviii. The Last Supper

And on the first day of unleavened bread, when they sacrificed the Passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the Passover? And he sendeth two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall enter in, say to the goodman of the house, The Master saith, Where is my guest-chamber, where

I shall eat the Passover with my disciples? And he will himself shew you a large upper room furnished and ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the Passover.

And when it was evening he cometh with the twelve. And as they sat and were eating, Jesus said, Verily I say unto you, One of you shall betray me, even he that eateth with me. They began to be sorrowful, and to say unto him one by one, Is it I? And he said unto them, It is one of the twelve, he that dippeth with me in the dish. For the Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

And as they were eating, he took bread, and when he had blessed, he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my blood of the covenant, which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

xxix. Gethsemane and the Arrest of Jesus

And when they had sung a hymn, they went out unto the mount of Olives.

And Jesus saith unto them, All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice. But he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, My soul is

exceeding sorrowful even unto death: abide ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, saying the same words. And again he came, and found them sleeping, for their eyes were very heavy; and they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him. But a certain one of them that stood by drew his sword, and smote the servant of the high priest, and struck off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with swords and staves to seize me? I was daily with you in the temple teaching, and ye took me not: but this is done that the scriptures might be fulfilled. And they all left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.

And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes. And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light of the fire. Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and

their witness agreed not together. And there stood up certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and in three days I will build another made without hands. And not even so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven. And the high priest rent his clothes, and saith, What further need have we of witnesses? Ye have heard the blasphemy: what think ye? And they all condemned him to be worthy of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him with blows of their hands.

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, Thou also wast with the Nazarene, even Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and the cock crew. And the maid saw him, and began again to say to them that stood by, This is one of them. But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art one of them; for thou art a Galilæan. But he began to curse and to swear, I know not this man of whom ye speak. And straightway the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

xxx. Trial of Jesus before Pilate

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answer-

ing saith unto him, Thou sayest. And the chief priests accused him of many things. And Pilate again asked him, saying, Answerest thou nothing? behold how many things they accuse thee of. But Jesus no more answered anything; insomuch that Pilate marvelled.

Now at the feast he used to release unto them one prisoner, whom they asked of him. And there was one called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them. And Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he perceived that for envy the chief priests had delivered him up. But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. And Pilate again answered and said unto them, What then shall I do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. And Pilate said unto them, Why, what evil hath he done? But they cried out exceedingly, Crucify him. And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

xxxi. Incidents of the Crucifixion

And the soldiers led him away within the court, which is the Prætorium; and they call together the whole band. And they clothe him with purple, and plaiting a crown of thorns, they put it on him; and they began to salute him, Hail, King of the Jews! And they smote his head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off from him the purple, and put on him his garments. And they lead him out to crucify him.

And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear his cross. And they bring him unto the place *Golgotha*, which is, being interpreted, The place of a skull. And they offered him wine mingled with myrrh: but he received it not. And they crucify him, and part his garments among them, casting

lots upon them, what each should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over:

The King of the Jews

And with him they crucify two robbers; one on his right hand, and one on his left. And they that passed by railed on him, wagging their heads, and saying, Ha! thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. In like manner also the chief priests mocking him among themselves with the scribes said, He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. And they that were crucified with him reproached him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elijah. And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him down. And Jesus uttered a loud voice, and gave up the ghost. And the veil of the temple was rent in twain from the top to the bottom. And when the centurion which stood by over against him, saw that he so gave up the ghost, he said, Truly this man was the Son of God. And there were also women beholding from afar: among whom were both Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; who, when he was in Galilee, followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

xxxii. The Burial of Jesus

And when even was now come, because it was the Preparation,[1] there came Joseph of Arimathæa, a councillor of honourable estate, who also himself was looking for the kingdom of God; and he

[1] That is, the day before the sabbath.

boldly went in unto Pilate, and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph. And he bought a linen cloth, and taking him down, wound him in the linen cloth, and laid him in a tomb which had been hewn out of a rock; and he rolled a stone against the door of the tomb. And Mary Magdalene and Mary the mother of Joses beheld where he was laid.

xxxiii. An Incident of the Resurrection

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him. And very early on the first day of the week, they come to the tomb when the sun was risen. And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen, he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

Appendix: Summary of the Appearances of Jesus after the Resurrection

Now when he was risen early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven devils. She went and told them that had been with him, as they mourned and wept. And they, when they heard that he was alive, and had been seen of her, disbelieved.

And after these things he was manifested in another form unto

two of them, as they walked, on their way into the country. And they went away, and told it unto the rest: neither believed they them.

And afterward he was manifested unto the eleven themselves as they sat at meat; and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them: **Go ye into all the world, and preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. And these signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.**

So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen.

The Gospel of St. Luke

I. The Birth and Childhood of Jesus

II. John the Baptist and the Appearance of Jesus in Public

III. The Ministry in Galilee up to the Full Recognition of Jesus by the Disciples

IV. The Way to Jerusalem and Growing Anticipation of the Kingdom

V. Jesus in Jerusalem

VI. The Passion and Resurrection of Jesus

The Gospel of St. Luke

PREFACE

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fully established among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word: it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things which thou wast taught by word of mouth.

I

THE BIRTH AND CHILDHOOD OF JESUS

THERE was in the days of Herod, king of Judæa, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

Now it came to pass, while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. And the whole multitude of the people were praying without at the hour of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And Zacharias was troubled when he saw him, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn unto the Lord their God. And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, thou shalt be silent and not

able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season. And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he continued making signs unto them, and remained dumb. And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

And after these days Elisabeth his wife conceived; and she hid herself five months, saying, Thus hath the Lord done unto me in the days wherein he looked upon me, to take away my reproach among men.

Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee. But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also that which is to be born shall be called holy, the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age: and this is the sixth month with her that was called barren. For no word from God shall be void of power. And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

And Mary arose in these days and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and saluted Elisabeth. And it came to pass, when

Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come unto me? For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord. And Mary said:

My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath looked upon the low estate of his handmaiden:
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; and holy is his name.
And his mercy is unto generations and generations on them that fear him.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their heart.
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry he hath filled with good things;
And the rich he hath sent empty away.
He hath holpen Israel his servant, that he might remember mercy
(As he spake unto our fathers) toward Abraham and his seed for ever.

And Mary abode with her about three months, and returned unto her house.

Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name.

And they made signs to his father, what he would have him called. And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, blessing God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him.

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying:

Blessed be the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
And hath raised up a horn of salvation for us in the house of his servant David,
(As he spake by the mouth of his holy prophets which have been since the world began,)
Salvation from our enemies,
And from the hand of all that hate us;
To shew mercy towards our fathers, and to remember his holy covenant;
The oath which he sware unto Abraham our father, to grant unto us,
That we being delivered out of the hand of our enemies should serve him without fear,
In holiness and righteousness before him all our days.
Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
To give knowledge of salvation unto his people in the remission of their sins,
Because of the tender mercy of our God, whereby the dayspring from on high shall visit us,
To shine upon them that sit in darkness and the shadow of death;
To guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

Now it came to pass in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. This was the first enrolment made when Quirinius was governor of Syria. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary, who was betrothed to him, being great with child. And it came to pass, while they were there, the days were fulfilled that she should be delivered. And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying:

Glory to God in the highest,
And on earth peace
Among men in whom he is well pleased.

And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God

for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled for circumcising him, his name was called Jesus, which was so called by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, *Every male that openeth the womb shall be called holy to the Lord*), and to offer a sacrifice according to that which is said in the law of the Lord, *A pair of turtledoves, or two young pigeons.* And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ. And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, then he received him into his arms, and blessed God, and said:

Now lettest thou thy servant depart, O Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel.

And his father and his mother were marvelling at the things which were spoken concerning him; and Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the falling and rising up of many in Israel; and for a sign which is spoken against; yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, and she had been a widow even for fourscore and four years), which departed not from the temple, worshipping with fastings and supplications night and day. And coming up at that very hour she gave thanks unto God, and spake of him to all them

that were looking for the redemption of Jerusalem. And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favour with God and men.

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN PUBLIC

Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene, in the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of

Zacharias in the wilderness. And he came into all the region round about Jordan, preaching the baptism of repentance unto remission of sins; as it is written in the book of the words of Isaiah the prophet:

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God.

He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe also laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. And the multitudes asked him, saying, What then must we do? And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. And there came also publicans to be baptized, and they said unto him, Master, what must we do? And he said unto them, Extort no more than that which is appointed you. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.

And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ, John answered, saying unto them all: I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, throughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

With many other exhortations therefore preached he good tidings unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done, added yet this above all, that he shut up John in prison.

Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit in the wilderness during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. And Jesus answered unto him, It is written, *Man shall not live by bread alone.* And he led him up, and shewed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me, and to whomsoever I will I give it; if thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: for it is written,

He shall give his angels charge concerning thee, to guard thee:

and,

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, It is said, *Thou shalt not tempt the Lord thy God.*

And when the devil had completed every temptation, he departed from him for a season.

III

THE MINISTRY IN GALILEE UP TO THE FULL RECOGNITION OF JESUS BY THE DISCIPLES

And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.

Opening of the Ministry in Galilee

And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written, *The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.* And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. And he began to say unto them, **To-day hath this scripture been fulfilled in your ears.** And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son? And he said unto them: **Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country.** And he said, **Verily I say unto you, No prophet is acceptable in his own country. But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.** And they were all filled with wrath in the synagogue, as they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong. But he passing through the midst of them went his way.

And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: and they were astonished at his teaching; for his word was with authority. And in the synagogue there was a man, which had a spirit of an unclean devil; and he cried out with a loud voice, Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him down in the midst, he came out of him, having done him no hurt. And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. And there went forth a rumour concerning him into every place of the region round about.

And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them. And devils also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them. But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.

And he was preaching in the synagogues of Galilee.

Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. And when he had left speaking,

he said unto Simon, Put out into the deep, and let down your nets for a draught. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their boats to land, they left all, and followed him.

And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway the leprosy departed from him. And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. But he withdrew himself in the deserts, and prayed.

And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal. And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God

Rise of opposition

alone? But Jesus perceiving their reasonings, answered and said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. And he forsook all, and rose up and followed him. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? And Jesus answering said unto them, **They that are whole have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.** And they said unto him, The disciples of John fast often, and make supplications; likewise also the disciples of the Pharisees; but thine eat and drink. And Jesus said unto them, **Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.** And he spake also a parable unto them: **No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish. But new wine must be put into fresh wine-skins. And no man having drunk old wine desireth new: for he saith, The old is good.**

Now it came to pass on a sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. But certain of the Pharisees said, Why do ye that which it is not lawful to do on the sabbath day? And Jesus answering them said: **Have ye not read even this,**

what David did, when he was an hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone? And he said unto them, The Son of man is lord of the sabbath.

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. But he knew their thoughts; and he said to the man that had his hand withered, Rise up, and stand forth in the midst. And he arose and stood forth. And Jesus said unto them, I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it? And he looked round about on them all, and said unto him, Stretch forth thy hand. And he did so: and his hand was restored. But they were filled with madness; and communed one with another what they might do to Jesus.

And it came to pass in these days, that he went out into the mountain to pray; and he continued all night in prayer to God.

Discourse to the disciples and multitude

And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles; Simon, whom he also named Peter, and Andrew his brother, and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James the son of Alphæus, and Simon which was called the Zealot, and Judas the son of James, and Judas Iscariot, which was the traitor; and he came down with them, and stood on a level place, and a great multitude of his disciples, and a great number of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were troubled with unclean spirits were healed. And all the multitude sought to touch him: for power came forth from him, and healed them all.

And he lifted up his eyes on his disciples, and said:

Blessed are ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company,

and reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice in that day, and leap for joy: for behold, your reward is great in heaven: for in the same manner did their fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

But I say unto you which hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloke withhold not thy coat also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

And he spake also a parable unto them: Can the blind guide the blind? shall they not both fall into a pit? The disciple is not above his master: but every one when he is perfected shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how canst thou say to thy brother, Brother, let me cast out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first

the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye. For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

And why call ye me, Lord, Lord, and do not the things which I say? Every one that cometh unto me, and heareth my words, and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: because it had been well builded. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

After he had ended all his sayings in the ears of the people, he entered into Capernaum.

And a certain centurion's servant, who was dear unto him, was sick and at the point of death. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I

Further details of the Ministry in Galilee

have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole.

And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he gave him to his mother. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people. And this report went forth concerning him in the whole of Judæa, and all the region round about.

And the disciples of John told him of all these things. And John calling unto him two of his disciples sent them to the Lord, saying, Art thou he that cometh, or look we for another? And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another? In that hour he cured many of diseases and plagues and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me.

And when the messengers of John were departed, he began to say unto the multitudes concerning John: **What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written,** *Behold, I send my messenger before thy face, who shall prepare thy way before thee.* **I say unto you, Among them that are born of women there is none greater than John: yet he that is**

but little in the kingdom of God is greater than he. And all the people when they heard, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him. **Whereunto then shall I liken the men of this generation, and to what are they like? They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep. For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified of all her children.**

And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat. And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. **A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?** Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged. And turning to the woman, he said unto Simon, **Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint: but she hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are**

Parable of the Two Debtors

many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that even forgiveth sins? And he said unto the woman, Thy faith hath saved thee; go in peace.

And it came to pass soon afterwards, that he went about through cities and villages, preaching and bringing the good tidings of the kingdom of God, and with him the twelve, and certain women which had been healed of evil spirits and infirmities, Mary that was called Magdalene, from whom seven devils had gone out, and Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto them of their substance.

Institution of the Parable

And when a great multitude came together, and they of every city resorted unto him, he spake by a parable: **The sower went forth to sow his seed: and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it. And other fell on the rock; and as soon as it grew, it withered away, because it had no moisture. And other fell amidst the thorns; and the thorns grew with it, and choked it. And other fell into the good ground, and grew, and brought forth fruit a hundredfold.** As he said these things, he cried, **He that hath ears to hear, let him hear.**

Parable of the Sower

And his disciples asked him what this parable might be. And he said: **Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. And those by the way side are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. And those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.**

And no man, when he hath lighted a lamp, covereth it with a vessel, or putteth it under a bed; but putteth it on a stand, that they which enter in may see the light. For nothing is hid, that shall not be made manifest; nor anything secret, that shall not be known and come to light. Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away even that which he thinketh he hath.

And there came to him his mother and brethren, and they could not come at him for the crowd. And it was told him, Thy mother and thy brethren stand without, desiring to see thee. But he answered and said unto them, **My mother and my brethren are these which hear the word of God, and do it.**

Incidents around the Lake of Galilee

Now it came to pass on one of those days, that he entered into a boat, himself and his disciples; and he said unto them, Let us go over unto the other side of the lake: and they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filling with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. And he awoke, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And being afraid they marvelled, saying one to another, Who then is this, that he commandeth even the winds and the water, and they obey him?

And they arrived at the country of the Gerasenes, which is over against Galilee. And when he was come forth upon the land, there met him a certain man out of the city, who had devils; and for a long time he had worn no clothes, and abode not in any house, but in the tombs. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not. For he commanded the unclean spirit to come out from the man. For oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the devil into the deserts. And Jesus asked him, What is thy name? And he said, Legion; for many devils were entered into him. And they intreated him that he would not command them to depart into the abyss.

Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. And he gave them leave. And the devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: and they were afraid. And they that saw it told them how he that was possessed with devils was made whole. And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: and he entered into a boat, and returned. But the man from whom the devils were gone out prayed him that he might be with him: but he sent him away, saying, Return to thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him.

And as Jesus returned, the multitude welcomed him; for they were all waiting for him. And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying. But as he went the multitudes thronged him.

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the border of his garment: and immediately the issue of her blood stanched. And Jesus said, Who is it that touched me? And when all denied, Peter said, and they that were with him, Master, the multitudes press thee and crush thee. But Jesus said, Some one did touch me: for I perceived that power had gone forth from me. And when the woman saw that she was not hid, she came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately. And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of the synagogue's house, saying, Thy daughter is dead; trouble not the Master. But Jesus hearing it, answered him, Fear not: only believe, and she shall be made whole. And when he came to the house, he suffered not any man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother. And all were weeping, and bewailing her: but he said, Weep not; for she is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he, taking her by the hand, called, saying, Maiden, arise. And her spirit returned, and she rose up immediately: and he commanded that something be given her to eat. And her parents were amazed: but he charged them to tell no man what had been done.

And he called the twelve together, and gave them power and authority over all devils, and to cure diseases. And he sent them forth to preach the kingdom of God, and to heal the sick. And he said unto them: **Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats. And into whatsoever house ye enter, there abide, and thence depart. And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.**

Organization of Apostles

And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again. And Herod said, John I beheaded: but who is this, about whom I hear such things? And he sought to see him.

And the apostles, when they were returned, declared unto him what things they had done. And he took them, and withdrew apart to a city called Bethsaida. But the multitudes perceiving it followed him: and he welcomed them, and spake to them of the kingdom of God, and them that had need of healing he healed. And the day began to wear away; and the twelve came, and said unto him, Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals. for

we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people. For they were about five thousand men. And he said unto his disciples, Make them sit down in companies, about fifty each. And they did so, and made them all sit down. And he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude. And they did eat, and were all filled: and there was taken up that which remained over to them of broken pieces, twelve baskets.

Recognition of the Christ: Announcement of his Sufferings

And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying, Who do the multitude say that I am? And they answering said, John the Baptist; but others say, Elijah; and others, that one of the old prophets is risen again. And he said unto them, But who say ye that I am? And Peter answering said, The Christ of God. But he charged them, and commanded them to tell this to no man; saying, **The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.** And he said unto all: **If any man would come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it. For what is a man profited, if he gain the whole world, and lose or forfeit his own self? For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels. But I tell you of a truth, There be some of them that stand here, which shall in no wise taste of death, till they see the kingdom of God.**

And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. And behold, there talked with him two men, which were Moses and Elijah; who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem. Now Peter and they that were with him

were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him. And when the voice came, Jesus was found alone. And they held their peace, and told no man in those days any of the things which they had seen.

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. And behold, a man from the multitude cried, saying, Master, I beseech thee to look upon my son; for he is mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth, and it hardly departeth from him, bruising him sorely. And I besought thy disciples to cast it out; and they could not. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son. And as he was yet a coming, the devil dashed him down, and tare him grievously. But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father. And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples, **Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.** But they understood not his saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

And there arose a reasoning among them, which of them should be greatest. But when Jesus saw the reasoning of their heart, he took a little child, and set him by his side, and said unto them: **Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same is great.**

And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not

with us. But Jesus said unto him, Forbid him not: **for he that is not against you is for you.**

IV

THE WAY TO JERUSALEM AND GROWING EXPECTATION OF THE KINGDOM

And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he were going to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we bid fire to come down from heaven, and consume them? But he turned, and rebuked them. And they went to another village.

Advance toward Jerusalem commenced

And as they went in the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, **The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.** And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, **Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.** And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, **No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.**

Now after these things the Lord appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come. And he said unto them: **The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs in the midst of wolves. Carry no purse, no wallet, no shoes: and salute no man on the way.**

The Seventy sent forward to prepare the way

And into whatsoever house ye shall enter, first say, Peace be to this house. And if a son of peace be there, your peace shall rest upon him: but if not, it shall turn to you again. And in that same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, Even the dust from your city, that cleaveth to our feet, we do wipe off against you: howbeit know this, that the kingdom of God is come nigh. I say unto you, It shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. Howbeit it shall be more tolerable for Tyre and Sidon in the judgement, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

And the seventy returned with joy, saying, Lord, even the devils are subject unto us in thy name. And he said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

In that same hour he rejoiced in the Holy Spirit, and said: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father; for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal him. And turning to the disciples, he said privately: Blessed are the eyes which see the things that ye see: for I say

unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbour? Jesus made answer and said: A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers? And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

Incident of the lawyer suggests Parable of the Good Samaritan

Now as they went on their way, he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at the Lord's feet, and heard his word. But Martha was cumbered about much serving; and she came up to him, and said, Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me. But the Lord answered and said unto her, Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for

The village of Martha and Mary

Mary hath chosen the good part, which shall not be taken away from her.

Occasion of the Lord's Prayer and

And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples. And he said unto them: When ye pray, say, Father, Hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

Parable of the Importunate Friend

And he said unto them: Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee? I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Clash with opposition

And he was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth he out devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them: Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out

devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with me is against me; and he that gathereth not with me scattereth. The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

And when the multitudes were gathering together unto him, he began to say: This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah. For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon: and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light. The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness. Look therefore whether the light that is in thee be not darkness. If therefore thy whole body be full of light, having no part dark, it shall be wholly full of

light, as when the lamp with its bright shining doth give thee light.

Now as he spake, a Pharisee asketh him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him: Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit give for alms those things which ye can; and behold, all things are clean unto you.

Clash with Pharisees and lawyers

But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the marketplaces. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not.

And one of the lawyers answering saith unto him, Master, in saying this thou reproachest us also. And he said: Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

And when he was come out from thence, the scribes and the Pharisees began to press upon him vehemently, and to provoke him to speak of many things; laying wait for him, to catch something out of his mouth.

In the mean time, when the many thousands of the multitude were gathered together, insomuch that they trode one upon another, he began to say unto his disciples first of all: Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops. And I say unto you my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in that very hour what ye ought to say.

Vanity of worldly cares in a spiritual crisis

And one out of the multitude said unto him, Master, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them: Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, be merry.

But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.

And he said unto his disciples: Therefore I say unto you, Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on. For the life is more than the food, and the body than the raiment. Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto his stature? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more shall he clothe you, O ye of little faith? And seek not ye what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things. Howbeit seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is, there will your heart be also.

Let your loins be girded about, and your lamps burning; and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through.

Be ye also ready: for in an hour that ye think not the Son of man cometh.

And Peter said, Lord, speakest thou this parable unto us, or even unto all? And the Lord said: Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will set him over all that he hath. But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

And he said to the multitudes also: When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass. And when ye see a south wind blowing, ye say, There will be a scorching heat; and it cometh to pass. Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time? And why even of yourselves judge ye not what is right? For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the officer, and the officer

shall cast thee into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

Now there were some present at that very season which told him of the Galilæans, whose blood Pilate had mingled with their sacrifices. And he answered and said unto them: Think ye that these Galilæans were sinners above all the Galilæans, because they have suffered these things? I tell you, Nay: but, except ye repent, ye shall all in like manner perish. Or those eighteen, upon whom the tower in Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish.

And he spake this parable: A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.

Parable of the Barren Fig Tree

And he said unto the vinedresser, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground? And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit thenceforth, well; but if not, thou shalt cut it down.

And he was teaching in one of the synagogues on the sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity. And he laid his hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude, There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath. But the Lord answered him, and said: Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?

And as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him. He said therefore: Unto what is the kingdom of

God like? and whereunto shall I liken it? It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof. And again he said, Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

Growing excitement of friends and foes

And he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity. There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last.

Questions as to the expected crisis

In that very hour there came certain Pharisees, saying to him, Get thee out, and go hence: for Herod would fain kill thee. And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until ye shall say, Blessed is he that cometh in the name of the Lord.

Attempt to stop the advance of Jesus

And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him. And behold, there was before him a certain man which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not? But they held their peace. And he took him, and healed him, and let him go. And he said unto them, **Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?** And they could not answer again unto these things.

Pharisaic hospitality an occasion for parables

And he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them: **When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honourable man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.**

And he said to him also that had bidden him: **When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.**

And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him: **A certain man made a great supper; and he bade many: and he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove**

them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

Crowding of followers: Doctrine of the Cross

Now there went with him great multitudes: and he turned, and said unto them: If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. Whosoever doth not bear his own cross, and come after me, cannot be my disciple. For which of you, desiring to build a tower, doth not first sit down and count the cost, whether he have wherewith to complete it? Lest haply, when he hath laid a foundation, and is not able to finish, all that behold begin to mock him, saying, This man began to build, and was not able to finish. Or what king, as he goeth to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and asketh conditions of peace. So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple. Salt therefore is good: but if even the salt have lost its savour, wherewith shall it be seasoned? It is fit neither for the land nor for the dunghill: men cast it out. He that hath ears to hear, let him hear.

Character of the crowd suggests parables — especially

Now all the publicans and sinners were drawing near unto him for to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake unto them this parable, saying: What man of you, having a hundred sheep and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his

shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Or what woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost. Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

Parable of the Prodigal Son

And he said: A certain man had two sons: and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is

found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. But he was angry, and would not go in; and his father came out, and intreated him. But he answered and said to his father, Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Mammon worship and the kingdom of God

And he said also unto the disciples: There was a certain rich man, which had a steward; and the same was accused unto him that he was wasting his goods. And he called him, and said unto him, What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward. And the steward said within himself, What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. And calling to him each one of his lord's debtors, he said to the first, How much owest thou unto my lord? And he said, A hundred measures of oil. And he said unto him, Take thy bond, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. He saith unto him, Take thy bond, and write fourscore. And his lord commended the unrighteous steward because he had done wisely: for the sons of this world are for their own generation wiser than the sons of the light. And I say unto you, Make to yourselves friends by means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much: and he that is unrighteous in a very little is unrighteous also in much. If

therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

And the Pharisees, who were lovers of money, heard all these things; and they scoffed at him. And he said unto them: Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God. The law and the prophets were until John: from that time the gospel of the kingdom of God is preached, and every man entereth violently into it. But it is easier for heaven and earth to pass away, than for one tittle of the law to fall. Every one that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

Parable of the Rich Man and Lazarus

Now there was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things; but now here he is comforted, and thou art in anguish. And beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us. And he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. But Abraham

saith, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one go to them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

And he said unto his disciples: It is impossible but that occasions of stumbling should come: but woe unto him, through whom they come! It were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble. Take heed to yourselves: if thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

Offences — forgiveness — faith

And the apostles said unto the Lord, Increase our faith. And the Lord said: If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do.

A wayside* incident

And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go and shew yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but where

are the nine? Were there none found that returned to give glory to God, save this stranger? And he said unto him, Arise, and go thy way: thy faith hath made thee whole.

Questions as to the revelation of the kingdom

And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said: The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. And he said unto the disciples: The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away, nor follow after them: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. But first must he suffer many things and be rejected of this generation. And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed. In that day, he which shall be on the housetop, and his goods in the house, let him not go down to take them away: and let him that is in the field likewise not return back. Remember Lot's wife. Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. There shall be two women grinding together; the one shall be taken, and the other shall be left. And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

Parable of the Unjust Judge

And he spake a parable unto them to the end that they ought always to pray, and not to faint; saying: There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And

he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them? I say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

And he spake also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted. Parable of the Pharisee and Publican

And they brought unto him also their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying: Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. But when he heard these things, he became exceeding sorrowful; for he was very rich. And Jesus seeing him Incident of the rich ruler

said: **How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God.** And they that heard it said, Then who can be saved? But he said, **The things which are impossible with men are possible with God.** And Peter said, Lo, we have left our own, and followed thee. And he said unto them, **Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life.**

Near approach to Jerusalem

And he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written by the prophets shall be accomplished unto the Son of man. For he shall be delivered up unto the Gentiles, and shall be mocked, and shamefully entreated, and spit upon: and they shall scourge and kill him: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, and they perceived not the things that were said.

And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging: and hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

And he entered and was passing through Jericho. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycomore tree to see him: for he was

to pass that way. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. **For the Son of man came to seek and to save that which was lost.**

Expectation of a near crisis leads to

And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they supposed that the kingdom of God was immediately to appear. He said therefore: **A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should have required it with interest? And he said unto them that stood**

Parable of the Good and Evil Servants

by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

And when he had thus spoken, he went on before, going up to Jerusalem.

V

JESUS IN JERUSALEM

And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent two of the disciples, saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and found even as he had said unto them. And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him. And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon. And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen; saying, 'Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.' And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

Entry into Jerusalem

And when he drew nigh, he saw the city and wept over it, saying: **If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the**

days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

And he entered into the temple, and began to cast out them that sold, saying unto them, **It is written,** *And my house shall be a house of prayer:* **but ye have made it a den of robbers.**

And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And it came to pass, on one of the days, as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, Tell us: By what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I also will ask you a question; and tell me: The baptism of John, was it from heaven, or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why did ye not believe him? But if we shall say, From men; all the people will stone us: for they be persuaded that John was a prophet. And they answered, that they knew not whence it was. And Jesus said unto them, Neither tell I you by what authority I do these things.

Challenge of Christ's Authority

And he began to speak unto the people this parable: **A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time. And at the season he sent unto the husbandmen a servant, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty. And he sent yet another servant: and him also they beat, and handled him shamefully, and sent him away empty. And he sent yet a third: and him also they wounded, and cast him forth. And the lord of the vineyard said, What shall I do? I will send my beloved son: it may be they will reverence him. But when the husbandmen saw him, they reasoned one with another, saying, This is the**

Parable of the Husbandmen and the Heir

heir: let us kill him, that the inheritance may be ours. And they cast him forth out of the vineyard, and killed him. What therefore will the lord of the vineyard do unto them? He will come and destroy these husbandmen, and will give the vineyard unto others. And when they heard it, they said, God forbid. But he looked upon them, and said, **What then is this that is written,**

The stone which the builders rejected,
The same was made the head of the corner?

Every one that falleth on that stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.

And the scribes and the chief priests sought to lay hands on him in that very hour; and they feared the people: for they perceived that he spake this parable against them. And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, and acceptest not the person of any, but of a truth teachest the way of God: Is it lawful for us to give tribute unto Cæsar, or not? But he perceived their craftiness, and said unto them, Shew me a penny. Whose image and superscription hath it? And they said, Cæsar's. And he said unto them, **Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.** And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

Jesus met by test questions

And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife. And Jesus said unto them: **The sons of this world marry, and are given in marriage: but they that are accounted worthy to attain**

to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses shewed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him. And certain of the scribes answering said, Master, thou hast well said. For they durst not any more ask him any question.

And he said unto them, How say they that the Christ is David's son? For David himself saith in the book of Psalms,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet.

David therefore calleth him Lord, and how is he his son?

And in the hearing of all the people he said unto his disciples: **Beware of the scribes, which desire to walk in long robes, and love salutations in the marketplaces, and chief seats in the synagogues, and chief places at feasts; which devour widows' houses, and for a pretence make long prayers: these shall receive greater condemnation.**

And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts: but she of her want did cast in all the living that she had.

Revelation of the End of Things

And as some spake of the temple, how it was adorned with goodly stones and offerings, he said, As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down. And they asked him, saying, Master, when therefore shall these things be? and what shall be the sign when these things are about to come to pass? And he said:

Take heed that ye be not led astray: for many shall come in my name, saying, I am he; and, The time is at hand: go ye not after

them. And when ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first: but the end is not immediately. Then said he unto them: Nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake. It shall turn unto you for a testimony. Settle it therefore in your hearts, not to meditate beforehand how to answer: for I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. And not a hair of your head shall perish. In your patience ye shall win your souls.

But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; and let them that are in the midst of her depart out; and let not them that are in the country enter therein. For these are days of vengeance, that all things which are written may be fulfilled. Woe unto them that are with child and to them that give suck in those days! for there shall be great distress upon the land, and wrath unto this people. And they shall fall by the edge of the sword, and shall be led captive into all the nations.

And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

And he spake to them a parable: Behold the fig tree, and all the

trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, This generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but my word shall not pass away.

But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

And every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, to hear him.

VI

THE PASSION AND RESURRECTION OF JESUS

Now the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and the scribes sought how they might put him to death; for they feared the people.

And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and covenanted to give him money. And he consented, and sought opportunity to deliver him unto them in the absence of the multitude.

And the day of unleavened bread came, on which the passover must be sacrificed. And he sent Peter and John, saying, Go and make ready for us the passover, that we may eat. And they said unto him, Where wilt thou that we make ready? And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; The Last Supper

follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it, until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you. But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth, as it hath been determined: but woe unto that man through whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

And there arose also a contention among them, which of them is accounted to be greatest. And he said unto them: **The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel. Simon, Simon, behold, Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not: and do thou, when once thou hast turned again, stablish thy**

brethren. And he said unto him, Lord, with thee I am ready to go both to prison and to death. And he said, I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloke, and buy a sword. **For I say unto you, that this which is written must be fulfilled in me,** *And he was reckoned with transgressors :* **for that which concerneth me hath fulfilment**. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was parted from them about a stone's cast; and he kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared unto him an angel from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground. And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, that ye enter not into temptation.

While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him. But Jesus said unto him, Judas, be- **Arrest of Jesus** trayest thou the Son of man with a kiss? And when they that were about him saw what would follow, they said, Lord, shall we smite with the sword? And a certain one of them smote the servant of the high priest, and struck off his right ear. But Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth

your hands against me: but this is your hour, and the power of darkness.

And they seized him, and led him away, and brought him into the high priest's house. But Peter followed afar off. And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them. And a certain maid seeing him as he sat in the light of the fire, and looking stedfastly upon him, said, This man also was with him. But he denied, saying, Woman, I know him not. And after a little while another saw him, and said, Thou also art one of them. But Peter said, Man, I am not. And after the space of about one hour another confidently affirmed, saying, Of a truth this man also was with him: for he is a Galilæan. But Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice. And he went out, and wept bitterly.

And the men that held Jesus mocked him, and beat him. And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? And many other things spake they against him, reviling him.

Trial of Jesus

And as soon as it was day, the assembly of the elders of the people was gathered together, both chief priests and scribes; and they led him away into their council, saying, If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: and if I ask you, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God. And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

And the whole company of them rose up, and brought him before Pilate. And they began to accuse him, saying, We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king. And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest. And Pilate said unto the chief

priests and the multitudes, I find no fault in this man. But they were the more urgent, saying, He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place. But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

And Pilate called together the chief priests and the rulers and the people, and said unto them, Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. But they cried out all together, saying, Away with this man, and release unto us Barabbas: one who for a certain insurrection made in the city, and for murder, was cast into prison. And Pilate spake unto them again, desiring to release Jesus; but they shouted, saying, Crucify, crucify him. And he said unto them the third time, Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him. But they were instant with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they led him away, they laid hold upon one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the people, and of women who bewailed and lamented him. But Jesus turning unto them said: **Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?**

The Crucifixion

And there were also two others, malefactors, led with him to be put to death.

And when they came unto the place which is called The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. And Jesus said, Father, forgive them; for they know not what they do. And parting his garments among them, they cast lots. And the people stood beholding. And the rulers also scoffed at him, saying, He saved others; let him save himself, if this is the Christ of God, his chosen. And the soldiers also mocked him, coming to him, offering him vinegar, and saying, If thou art the King of the Jews, save thyself. And there was also a superscription over him,

This is the King of the Jews

And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

And it was now about the sixth hour, and a darkness came over the whole land until the ninth hour, the sun's light failing: and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said this, he gave up the ghost. And when the centurion saw what was done, he glorified God, saying,

Certainly this was a righteous man. And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And all his acquaintance, and the women that followed with him from Galilee, stood afar off, seeing these things.

And behold, a man named Joseph, who was a councillor, a good man and a righteous (he had not consented to their counsel and deed), a man of Arimathæa, a city of the Jews, who was looking for the kingdom of God: this man went to Pilate, and asked for the body of Jesus. And he took it down, and wrapped it in a linen cloth, and laid him in a tomb that was hewn in stone, where never man had yet lain. And it was the day of the Preparation, and the sabbath drew on. And the women, which had come with him out of Galilee, followed after, and beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

And on the sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. And they found the stone rolled away from the tomb. And they entered in, and found not the body of the Lord Jesus. And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel: and as they were affrighted, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the tomb, and told all these things to the eleven, and to all the rest. Now they were Mary Magdalene, and Joanna, and Mary the mother of James: and the other women with them told these things unto the apostles. And these words appeared in their sight as idle talk; and they disbelieved them. But Peter arose, and ran unto the tomb; and stooping and looking in, he seeth the linen cloths by themselves; and he departed to his home, wondering at that which was come to pass.

The Resurrection and Ascension

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as though he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearsed the things that

happened in the way, and how he was known of them in the breaking of the bread.

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, Why are ye troubled? and wherefore do reasonings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he shewed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them, Have ye here anything to eat? And they gave him a piece of a broiled fish. And he took it, and did eat before them.

And he said unto them, These are my words which I spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me. Then opened he their mind, that they might understand the scriptures; and he said unto them: **Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.**

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

The Gospel of St. Matthew

I. The Birth of Jesus

II. John the Baptist and the Appearance of Jesus in Public

III. Opening of the Ministry of Jesus and the Sevenfold Discourse

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I

THE BIRTH OF JESUS

Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Ghost. And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall 'save' his people from their sins. Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying: *Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name 'Immanuel';* which is, being interpreted, 'God with us.' And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; and knew her not till she had brought forth a son: and he called his name Jesus.

Birth of Jesus

Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet: *And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: for out of thee shall come forth a governor, which shall be shepherd of my people Israel.* Then Herod privily called the Wise

Visit of the Magi — flight into Egypt

men, and learned of them carefully what time the star appeared. And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found him, bring me word, that I also may come and worship him. And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. And he arose and took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, *Out of Egypt did I call my son.* Then Herod, when he saw that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the Wise men. Then was fulfilled that which was spoken by Jeremiah the prophet, saying: *A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children: and she would not be comforted, because they are not.*

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be

fulfilled which was spoken by the prophets, that he should be called a Nazarene.

II

JOHN THE BAPTIST AND THE APPEARANCE OF JESUS IN PUBLIC

And in those days cometh John the Baptist, preaching in the wilderness of Judæa, saying, Repent ye; for the kingdom of heaven
John the Baptist is at hand. For this is he that was spoken of by Isaiah the prophet, saying: *The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.* Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. Then went out unto him Jerusalem, and all Judæa, and all the region round about Jordan; and they were baptized of him in the river Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. But John would have hindered him, saying, I
Baptism of Jesus have need to be baptized of thee, and comest thou to me? But Jesus answering said unto him, Suffer me now: for thus it becometh us to fulfil all righteousness. Then he suffereth him. And Jesus, when he was baptized, went up straight-

way from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he afterward hungered. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. But he answered and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.* Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, and saith unto him, If thou art the Son of God, cast thyself down: for it is written,

The Temptation in the wilderness

> *He shall give his angels charge concerning thee:*
> *And on their hands they shall bear thee up,*
> *Lest haply thou dash thy foot against a stone.*

Jesus said unto him, Again it is written, *Thou shalt not tempt the Lord thy God.* Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* Then the devil leaveth him; and behold, angels came and ministered unto him.

Now when he heard that John was delivered up, he withdrew into Galilee; and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah the prophet, saying:

> *The land of Zebulun and the land of Naphtali,*
> *Toward the sea, beyond Jordan, Galilee of the Gentiles,*
> *The people which sat in darkness*
> *Saw a great light,*
> *And to them which sat in the region and shadow of death,*
> *To them did light spring up.*

III

OPENING OF THE MINISTRY OF JESUS AND THE SEVENFOLD DISCOURSE

From that time began Jesus to preach, and to say, **Repent ye; for the kingdom of heaven is at hand.**

And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Come ye after me, and I will make you fishers of men. And they straightway left the nets, and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. And they straightway left the boat and their father, and followed him.

And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and he healed them. And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judæa and from beyond Jordan.

THE SEVENFOLD DISCOURSE

or

SERMON ON THE MOUNT

And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: and he opened his mouth and taught them, saying:

i

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

ii

Ye are the salt of the earth.

But if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

iii

Ye are the light of the world.

A city set on a hill cannot be hid. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

iv

Think not that I came to destroy the law or the prophets:
I came not to destroy, but to fulfil.

For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgement: but I say unto you, that every one who is angry with his brother shall be in danger of the judgement; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison: verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing. Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell. And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery. Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one. Ye have

heard that it was said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go one mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your heavenly Father is perfect.

v

Take heed that ye do not your righteousness before men, to be seen of them:
Else ye have no reward with your Father which is in heaven.

When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret shall recompense thee. And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye

have need of, before ye ask him. After this manner therefore pray ye:

Our Father which art in heaven:
Hallowed be thy name,
Thy kingdom come,
Thy will be done,
As in heaven, so on earth.

Give us this day
Our daily bread.
And forgive us our debts,
As we also have forgiven our debtors.
And bring us not into temptation,
But deliver us from the evil one.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee.

vi

Lay not up for yourselves treasures upon the earth,
Where moth and rust doth consume,
And where thieves break through and steal:
But lay up for yourselves treasures in heaven,
Where neither moth nor rust doth consume,
And where thieves do not break through nor steal.

For where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; if therefore the light that is in thee be darkness, how great is the darkness! No man can serve two

masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto his stature? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? — for after all these things do the Gentiles seek — for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

vii

Judge not:
That ye be not judged.

For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured unto you. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me cast out the mote out of thine eye; and lo, the beam is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

*

Give not that which is holy unto the dogs,
Neither cast your pearls before the swine:

Lest haply they trample them under their feet,
And turn and rend you.

*

Ask, and it shall be given you;
Seek, and ye shall find;
Knock, and it shall be opened unto you:
For every one that asketh receiveth,
And he that seeketh findeth,
And to him that knocketh it shall be opened.

Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

*

All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

*

Enter ye in by the narrow gate.

For wide is the gate, and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few be they that find it.

*

Beware of false prophets,
Which come to you in sheep's clothing,
But inwardly are ravening wolves.

By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.

*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

IV

FIRST IMPRESSIONS: GATHERING OF DISCIPLES AND HINTS OF ANTAGONISM

And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching: for he taught them as one having authority, and not as their scribes.

And when he was come down from the mountain, great multitudes followed him. And behold, there came to him a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And he stretched forth his hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Gathering of Disciples

And when he was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented. And he saith unto him, I will come and heal him. And the centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but only The Centurion and the Sons of the Kingdom

say the word, and my servant shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. **And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.** And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee. And the servant was healed in that hour.

And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. And he touched her hand, and the fever left her; and she arose, and ministered unto him. And when even was come, they brought unto him many possessed with devils: and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Himself took our infirmities, and bare our diseases.*

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came a scribe, and said unto him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, **The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head.** And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, **Follow me; and leave the dead to bury their own dead.**

And when he was entered into a boat, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but he was asleep. And they came to him, and awoke him, saying, Save, Lord; we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

And when he was come to the other side into the country of the

Gadarenes, there met him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way. And behold, they cried out, saying, What have we to do with thee, thou Son of God? art thou come hither to torment us before the time? Now there was afar off from them a herd of many swine feeding. And the devils besought him, saying, If thou cast us out, send us away into the herd of swine. And he said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw him, they besought him that he would depart from their borders.

A city offended

And he entered into a boat, and crossed over, and came into his own city. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house. And he arose, and departed to his house. But when the multitudes saw it, they were afraid, and glorified God, which had given such power unto men.

Questionings arise

And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with the publicans and sinners? But when he heard it, he said, **They that are whole have no need of a physician, but they that are sick. But go ye and learn what this meaneth, I desire**

mercy, and not sacrifice: for I came not to call the righteous, but sinners.

Then come to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them: **Can the sons of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast. And no man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.**

While he spake these things unto them, behold, there came a ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his garment: for she said within herself, If I do but touch his garment, I shall be made whole. But Jesus turning and seeing her said, Daughter, be of good cheer; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the flute-players, and the crowd making a tumult, he said, Give place: for the damsel is not dead, but sleepeth. And they laughed him to scorn. But when the crowd was put forth, he entered in, and took her by the hand; and the damsel arose. And the fame hereof went forth into all that land.

And as Jesus passed by from thence, two blind men followed him, crying out, and saying, Have mercy on us, thou son of David. And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They say unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus sternly charged them, saying, See that no man know it. But they went forth, and spread abroad his fame in all that land.

And as they went forth, behold, there was brought to him a

dumb man possessed with a devil. And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, By the prince of the devils casteth he out devils.

Opposite impressions of Jesus

V

ORGANIZATION OF APOSTLES AND THE SEVENFOLD COMMISSION

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd. Then saith he unto his disciples, **The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.**

And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon the Cananæan, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and charged them, saying:

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel.

*

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils.

*

Freely ye received, freely give.

*

Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his food. And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth. And as ye enter into the house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

*

Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you; yea and before governors and kings shall ye be brought for my sake, for a testimony to them and to the Gentiles. But when they deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak: for it is not ye that speak, but the Spirit of your Father that speaketh in you. And brother shall deliver up brother to death, and the father his child: and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved. But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come. A disciple is not above his master, nor a servant above his lord; it is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more shall they call them of his household! Fear them not therefore. For there is nothing covered, that shall not be revealed; and hid, that shall not be known: what I tell you in the darkness, speak ye in the light; and what ye hear in the ear, proclaim upon the housetops. And be not afraid of them which

kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Every one therefore who shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

*

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that doth not take his cross and follow after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

*

He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.

VI

GROWING ISOLATION OF JESUS AND HIS MINISTRY

Now when John heard in the prison the works of the Christ, he sent by his disciples, and said unto him, Art thou he that cometh, or look we for another? And Jesus answered and said unto them, Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me. And as these went their way, Jesus began to say unto the multitudes concerning John: **What went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in kings' houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written,** *Behold, I send my messenger before thy face, who shall prepare thy way before thee.* **Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the marketplaces, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners! And wisdom is justified by her children.**

Separation from John the Baptist

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. **Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had**

been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgement than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement than for thee.

from the Wisdom of the World

At that season Jesus answered and said: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

At that season Jesus went on the sabbath day through the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath. But he said unto them: Have ye not read what David did, when he was an hungred, and they that were with him, how he entered into the house of God, and did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him; but only for the priests? Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless? But I say unto you, that one greater than the temple is here. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath.

from the Pharisaic Sabbath

And he departed thence, and went into their synagogue: and behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might

accuse him. And he said unto them: **What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.** Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

But the Pharisees went out, and took counsel against him, how they might destroy him. And Jesus perceiving it withdrew from thence: and many followed him; and he healed them all, and charged them that they should not make him known; that it might be fulfilled which was spoken by Isaiah the prophet, saying, *Behold, my servant whom I have chosen: my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he shall declare judgement to the Gentiles. He shall not strive, nor cry aloud; neither shall any one hear his voice in the streets: a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgement unto victory: and in his name shall the Gentiles hope.*

Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. And all the multitudes were amazed, and said, Is this the son of David? But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. And knowing their thoughts he said unto them: **Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house. He that is not with me is against me; and he that gathereth not with me scattereth. Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be**

Open antagonism of the Pharisees

forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come. Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit. Ye offspring of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

Then certain of the scribes and Pharisees answered him, saying, Master, we would see a sign from thee. But he answered and said unto them: An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of Jonah the prophet.[1] The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here. The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. But the unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest, and findeth it not. Then he saith, I will return into my house whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more evil than himself, and they enter in and dwell there: and the last state of that man becometh worse than the first. Even so shall it be also unto this evil generation.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. And one said unto him, Behold, thy mother and thy brethren stand without, seeking to speak to thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his

Separation from his kindred

[1] For as Jonah was three days and three nights in the belly of the whale, so shall the Son of man be three days and three nights in the heart of the earth.

hand towards his disciples, and said, **Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother.**

VII

THE PUBLIC PARABLE AND THE PRIVATE INTERPRETATION

On that day went Jesus out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them many things in parables, saying:

Seven Parables

Behold, the sower went forth to sow; and as he sowed, some seeds fell by the way side, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear.

And the disciples came, and said unto him, Why speakest thou unto them in parables? And he answered and said unto them: **Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith:** *By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with*

their ears, and understand with their heart, and should turn again, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart. This is he that was sown by the way side. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth. And he that was sown among the thorns, this is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

Another parable set he before them, saying: The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit, then appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Another parable set he before them, saying: The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree,

so that the birds of the heaven come and lodge in the branches thereof.

Another parable spake he unto them: **The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened.**

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto them: that it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables:
I will utter things hidden from the foundation of the world.

Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered and said: **He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.**

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked

from among the righteous, and shall cast them into the furnace of fire: there shall be the weeping and gnashing of teeth.

Have ye understood all these things? They say unto him, Yea. And he said unto them: **Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.**

VIII

THE GREATER MIRACLES AND THE GROWING ANTAGONISM

And it came to pass, when Jesus had finished these parables, he departed thence. And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, **A prophet is not without honour, save in his own country, and in his own house.** And he did not many mighty works there because of their unbelief.

His own country offended

At that season Herod the tetrarch heard the report concerning Jesus, and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in him. For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife; for John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod; whereupon he promised with an oath to give her whatsoever she should ask. And she, being put forward by her mother, saith, Give me here in a charger the head of John the Baptist. And the king was grieved; but for the sake of his oaths, and of them which

sat at meat with him, he commanded it to be given; and he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother. And his disciples came, and took up the corpse, and buried him; and they went and told Jesus.

A miracle of feeding

Now when Jesus heard it, he withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities. And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come, the disciples came to him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. But Jesus said unto them, They have no need to go away; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. And he said, Bring them hither to me. And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. And they that did eat were about five thousand men, beside women and children.

A miracle on the sea

And straightway he constrained the disciples to enter into the boat, and to go before him unto the other side, till he should send the multitudes away. And after he had sent the multitudes away, he went up into the mountain apart to pray: and when even was come, he was there alone. But the boat was now in the midst of the sea, distressed by the waves; for the wind was contrary. And in the fourth watch of the night he came unto them, walking upon the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is an apparition; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. And Peter answered him and said, Lord, if it be thou, bid me come unto thee upon the waters. And he said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out,

saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt? And when they were gone up into the boat, the wind ceased. And they that were in the boat worshipped him, saying, Of a truth thou art the Son of God.

And when they had crossed over, they came to the land, unto Gennesaret. And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick; and they besought him that they might only touch the border of his garment: and as many as touched were made whole.

Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the Tradition of the Elders? for they wash not their hands when they eat bread. And he answered and said unto them: **Why do ye also transgress the commandment of God because of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying:** *This people honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching as their doctrines the precepts of men.* And he called to him the multitude, and said unto them: **Hear, and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man.** Then came the disciples, and said unto him, Knowest thou that the Pharisees were offended, when they heard this saying? But he answered and said, **Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit.** And Peter answered and said unto him, Declare unto us the parable. And he said: **Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they de-**

Attack on the Tradition of the Elders

file the man. For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

A Canaanitish woman

And Jesus went out thence, and withdrew into the parts of Tyre and Sidon. And behold, a Canaanitish woman came out from those borders, and cried, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped him, saying, Lord, help me. And he answered and said, It is not meet to take the children's bread and cast it to the dogs. But she said, Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour.

And Jesus departed thence, and came nigh unto the sea of Galilee; and he went up into the mountain, and sat there. And there came unto him great multitudes, having with them the lame, blind, dumb, maimed, and many others, and they cast them down at his feet; and he healed them: insomuch that the multitude wondered, when they saw the dumb speaking, the maimed whole, and the lame walking, and the blind seeing: and they glorified the God of Israel.

A miraculous feeding and

And Jesus called unto him his disciples, and said, I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way. And the disciples say unto him, Whence should we have so many loaves in a desert place, as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few small fishes. And he commanded the multitude to sit down on the ground; and he took the seven loaves and the fishes; and he gave thanks and brake, and gave to the disciples, and the disciples to the multitudes. And they did all eat, and were filled: and they took up that which remained over of the broken

pieces, seven baskets full. And they that did eat were four thousand men, beside women and children. And he sent away the multitudes, and entered into the boat, and came into the borders of Magadan.

And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. But he answered and said unto them: **When it is evening, ye say, It will be fair weather: for the heaven is red. And in the morning, It will be foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot discern the signs of the times. An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.** And he left them, and departed.

Pharisaic 'Leaven'

And the disciples came to the other side and forgot to take bread. And Jesus said unto them, **Take heed and beware of the leaven of the Pharisees and Sadducees.** And they reasoned among themselves, saying, We took no bread. And Jesus perceiving it said: **O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not yet perceive, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not perceive that I spake not to you concerning bread? But beware of the leaven of the Pharisees and Sadducees.** Then understood they how that he bade them not beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

IX

FULLER RECOGNITION BY THE DISCIPLES OF THE KINGDOM AND QUESTIONS ARISING THEREUPON

Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is? And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou are the Christ, the Son of

Cæsarea: Recognition of the Christ

the living God. And Jesus answered and said unto him: **Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art 'Peter,' and upon this 'rock' I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.** Then charged he the disciples that they should tell no man that he was the Christ.

From that time began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men. Then said Jesus unto his disciples: **If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds. Verily I say unto you, There be some of them that stand here, which shall in no wise taste of death, till they see the Son of man coming in his kingdom.**

Revelation of his Sufferings

And after six days Jesus taketh with him Peter, and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them: and his face did shine as the sun, and his garments became white as the light. And behold, there appeared unto them Moses and Elijah talking with him. And Peter answered, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, I will make here three tabernacles; one for thee, and one for Moses, and one for Elijah. While he was yet speaking, behold a bright cloud over-

The Transfiguration

shadowed them: and behold, a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them and said, Arise, and be not afraid. And lifting up their eyes, they saw no one, save Jesus only.

And as they were coming down from the mountain, Jesus commanded them, saying, Tell the vision to no man, until the Son of man be risen from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said: **Elijah indeed cometh, and shall restore all things: but I say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.** Then understood the disciples that he spake unto them of John the Baptist.

And when they were come to the multitude, there came to him a man, kneeling to him, and saying, Lord, have mercy on my son: for he is epileptic, and suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy disciples, and they could not cure him. And Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me. And Jesus rebuked him; and the devil went out from him: and the boy was cured from that hour. Then came the disciples to Jesus apart, and said, Why could not we cast it out? And he saith unto them, Because of your little faith. **For verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.**

And while they abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of men; and they shall kill him, and the third day he shall be raised up. And they were exceeding sorry.

Galilee: Questions of the kingdom

And when they were come to Capernaum, they that received the half-shekel came to Peter, and said, Doth not your master pay the half-shekel? He saith, Yea. And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of

the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven? And he called to him a little child, and set him in the midst of them, and said: **Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me: but whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

And if thy brother sin against thee, go, shew him his fault between thee and him alone: if he hear thee, thou hast gained thy

brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the Gentile and the publican. Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven. Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

Treatment of sin in the kingdom

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times and seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was

Parable of the Fellow-Servants

due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan; and great multitudes followed him; and he healed them there.

Beyond Jordan: more questions

And there came unto him Pharisees, tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said: **Have ye not read, that he which made them from the beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh? So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.** They say unto him, Why then did Moses command to give a bill of divorcement, and to put her away? He saith unto them: **Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been so. And I say unto you, Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery.** The disciples say unto him, If the case of the man is so with his wife, it is not expedient to marry. But he said unto them: **All men cannot receive this saying, but they to whom it is given. For there are eunuchs, which were so born from their mother's womb: and there are eunuchs, which were made eunuchs by men: and there are eunuchs, which made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.**

Then were there brought unto him little children, that he should lay his hands on them, and pray: and the disciples rebuked them. But Jesus said, **Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.** And he laid his hands on them, and departed thence.

And behold, one came to him and said, Master, what good thing shall I do, that I may have eternal life? And he said unto him, Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments. He saith unto him, Which? And Jesus said, Thou

shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. The young man saith unto him, All these things have I observed: what lack I yet? Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me. But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

Mammon and the kingdom of heaven

And Jesus said unto his disciples: **Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.** And when the disciples heard it, they were astonished exceedingly, saying, Who then can be saved? And Jesus looking upon them said to them, **With men this is impossible; but with God all things are possible.** Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them: **Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go**

Parable of the Hired Labourers

ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came, they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last.

Journey to Jerusalem

And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and in the way he said unto them, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up. Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give, but it is for them for whom it hath been prepared of my Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto him, and said:

Lordship in the kingdom is service

Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first

among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

And as they went out from Jericho, a great multitude followed him. And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them, that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

X

ENTRY INTO JERUSALEM AND FINAL BREACH WITH THE RULING CLASSES

And when they drew nigh unto Jerusalem, and came unto Beth-phage, unto the mount of Olives, then Jesus sent two disciples, saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. Now this is come to pass, that it might be fulfilled which was spoken by the prophet, saying: A Royal Entry

Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

And the disciples went, and did even as Jesus appointed them, and brought the ass, and the colt, and put on them their garments; and he sat thereon. And the most part of the multitude spread their garments in the way; and others cut branches from the trees,

and spread them in the way. And the multitudes that went before him, and that followed, cried, saying, 'Hosanna to the son of David' — 'Blessed is he that cometh in the name of the Lord' — 'Hosanna in the highest.' And when he was come into Jerusalem, all the city was stirred, saying, Who is this? And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; and he saith unto them, **It is written, My house shall be called a house of prayer: but ye make it a den of robbers.** And the blind and the lame came to him in the temple: and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, 'Hosanna to the son of David'; they were moved with indignation, and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, *Out of the mouth of babes and sucklings thou hast perfected praise?* And he left them, and went forth out of the city to Bethany, and lodged there.

Cleansing of the Temple

Now in the morning as he returned to the city, he hungered. And seeing a fig tree by the way side, he came to it, and found nothing thereon, but leaves only; and he saith unto it, Let there be no fruit from thee henceforward for ever. And immediately the fig tree withered away. And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away? And Jesus answered and said unto them: **Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.**

Incident of the Fig Tree

And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these

The Authority of Jesus challenged

things. The baptism of John, whence was it? from heaven or from men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet. And they answered Jesus, and said, We know not. He also said unto them, Neither tell I you by what authority I do these things.

But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them: Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

Parable of Two Sons

Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures,

Parable of the Husbandmen and Heir

The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

Parable of the Marriage Feast

And Jesus answered and spake again in parables unto them, saying: The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and entreated them shamefully, and killed them. But the king was wroth: and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen.

Then went the Pharisees, and took counsel how they might ensnare him in his talk. And they send to him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, **Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.** And when they heard it, they marvelled, and left him, and went their way.

Clash with religious leaders

On that day there came to him Sadducees, which say that there is no resurrection: and they asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all the woman died. In the resurrection therefore whose wife shall she be of the seven? for they all had her. But Jesus answered and said unto them: **Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.** And when the multitudes heard it, they were astonished at his teaching.

But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together. And one of them, a lawyer, asked him a question, tempting him, Master, which is the great commandment in the law? And he said unto him: **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy**

neighbour as thyself. On these two commandments hangeth the whole law, and the prophets.

Now while the Pharisees were gathered together, Jesus asked them a question, saying, What think ye of the Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in the Spirit call him Lord, saying,

The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

Then spake Jesus to the multitudes and to his disciples, saying: **The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do for to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the marketplaces, and to be called of men, Rabbi. But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.**

The Sevenfold Denunciation

But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by

the gold of the temple, he is a debtor. Ye fools and blind: for whether is greater, the gold, or the temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, judgement, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, which strain out the gnat, and swallow the camel.

Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell? "Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew be-

tween the sanctuary and the altar." Verily I say unto you, All these things shall come upon this generation.

O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

XI

DISCOURSE TO THE DISCIPLES: THE SEVENFOLD REVELATION OF THE END

And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple. But he answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

And as he sat on the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world? And Jesus answered and said unto them:

i

Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for my name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And

Every tribulation is not the End

because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.

ii

When therefore ye see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place (let him that readeth understand), then let them that are in Judæa flee unto the mountains: let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloke. But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

The tribulation of Judæa

iii

But immediately, after the tribulation of those days, the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And

The Coming of the Son of Man

he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

iv

Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that it is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only. And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left.

The one foreshadowed by tokens, the other will be sudden

v

Watch therefore: for ye know not on what day your Lord cometh. But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready: for in an hour that ye think not the Son of man cometh. Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing: verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, My lord tarrieth; and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when

Watchfulness: Parable of the Virgins:

he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and gnashing of teeth.

Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know not the day nor the hour.

vi

For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents. His lord said unto him, Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the

and Work: Parable of the Talents

joy of thy lord. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

vii

The Final Judgement

But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee? And the King shall

answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me. And these shall go away into eternal punishment: but the righteous into eternal life.

XII

THE PASSION AND RESURRECTION OF JESUS

And it came to pass, when Jesus had finished all these words, he said unto his disciples, Ye know that after two days the Passover cometh, and the Son of man is delivered up to be crucified. Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtilty, and kill him. But they said, Not during the feast, lest a tumult arise among the people.

Preparation for the End

Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat. But when the disciples saw it, they had indignation, saying, To what purpose is this waste? For this ointment might have been sold for much, and given to the poor. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you; but me ye have not always. For in that she poured this ointment upon my body, she did it to prepare me for burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

Then one of the twelve, who was called Judas Iscariot, went unto the chief priests, and said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them.

The Last Supper

Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the Passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the Passover at thy house with my disciples. And the disciples did as Jesus appointed them; and they made ready the Passover. Now when even was come, he was sitting at meat with the twelve disciples; and as they were eating, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord? And he answered and said, He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born. And Judas, which betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said. And as they were eating, Jesus took bread, and blessed, and brake it; and he gave to the disciples, and said, Take, eat; this is my body. And he took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

And when they had sung a hymn, they went out unto the mount of Olives.

The Arrest on Olivet

Then saith Jesus unto them, All ye shall be offended in me this night: for it is written, *I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* But after I am raised up, I will go before you into Galilee. But Peter answered and said unto him, If all shall be offended in thee, I will

never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter saith unto him, Even if I must die with thee, yet will I not deny thee. Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto his disciples, Sit ye here, while I go yonder and pray. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Arise, let us be going: behold he is at hand that betrayeth me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him. And behold, one of them that were with Jesus stretched out his hand, and drew his sword, and smote the servant of the high priest, and struck off his ear. Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled,

that thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.

The Examination before Caiaphas

And they that had taken Jesus led him away to the house of Caiaphas the high priest, where the scribes and the elders were gathered together. But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end. Now the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found it not, though many false witnesses came. But afterward came two, and said, This man said, I am able to destroy the temple of God, and to build it in three days. And the high priest stood up, and said unto him, Answerest thou nothing? what is it which these witness against thee? But Jesus held his peace. And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what think ye? They answered and said, He is worthy of death. Then did they spit in his face and buffet him: and some smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that struck thee?

Now Peter was sitting without in the court: and a maid came unto him, saying, Thou also wast with Jesus the Galilæan. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and saith unto them that were there, This man also was with Jesus the Nazarene. And again he denied with an oath, I know not the man. And after a little while they that stood by came and said to Peter, Of a truth thou also art one of them; for thy speech bewrayeth thee. Then began he to curse and to swear, I know not the man. And straightway the cock crew. And Peter remem-

bered the word which Jesus had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I betrayed innocent blood. But they said, What is that to us? see thou to it. And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to put them into the treasury, since it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, *And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me.*

Now Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly. Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas. When therefore they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him up. And while he was sitting on the judgement-seat, his wife sent unto him, saying, Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him. Now the chief priests and the elders persuaded the multi-

The Trial before Pilate

tudes that they should ask for Barabbas, and destroy Jesus. But the governor answered and said unto them, Whether of the twain will ye that I release unto you? And they said, Barabbas. Pilate saith unto them, What then shall I do unto Jesus which is called Christ? They all say, Let him be crucified. And he said, Why, what evil hath he done? But they cried out exceedingly, saying, Let him be crucified. So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this righteous man: see ye to it. And all the people answered and said, His blood be on us, and on our children. Then released he unto them Barabbas: but Jesus he scourged and delivered to be crucified.

Then the soldiers of the governor took Jesus into the palace, and gathered unto him the whole band. And they stripped him, and put on him a scarlet robe. And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

The Crucifixion

And as they came out, they found a man of Cyrene, Simon by name: him they compelled to go with them, that he might bear his cross. And when they were come unto a place called *Golgotha*, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink. And when they had crucified him, they parted his garments among them, casting lots: and they sat and watched him there. And they set up over his head his accusation written:

This is Jesus
The King of the Jews

Then are there crucified with him two robbers, one on the right hand, and one on the left. And they that passed by railed on him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross. In like manner also the chief

priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. He is the King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God. And the robbers also that were crucified with him cast upon him the same reproach.

Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is, My God, my God, why hast thou forsaken me? And some of them that stood there, when they heard it, said, This man calleth Elijah. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the rest said, Let be; let us see whether Elijah cometh to save him. And Jesus cried again with a loud voice, and yielded up his spirit. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many. Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, Truly this was the Son of God. And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him: among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

The Burial

And when even was come, there came a rich man from Arimathæa, named Joseph, who also himself was Jesus' disciple: this man went to Pilate, and asked for the body of Jesus. Then Pilate commanded it to be given up. And Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the tomb, and departed. And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto

Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I rise again. Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first. Pilate said unto them, Ye have a guard: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

The Resurrection and Farewell

Now late on the sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which hath been crucified. He is not here; for he is risen, even as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him. Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and rid you of care. So they took the money, and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

But the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they

worshipped him: but some doubted. And Jesus came to them and spake unto them, saying: **All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world.**

The Gospel of St. John

PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

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iv. The Witness to Nicodemus

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vii. The Second Sign in Cana of Galilee

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EPILOGUE

A PERSONAL REMINISCENCE

PROLOGUE

JESUS, SON OF GOD, REVEALER OF THE FATHER

I

In the beginning was the Word:
And the Word was with God:
And the Word was God.

The same was in the beginning with God. All things were made through him, and without him was not anything made. That which hath been made was life in him; and the life was the light of men. And the light shineth in the darkness; and the darkness overcame it not.

There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world.

He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were begotten, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

II

And the Word became flesh,
And dwelt among us,

(and we beheld his glory, glory as of the only begotten from the Father),

FULL OF GRACE AND TRUTH.

John beareth witness of him, and crieth, saying: This was he of whom I said, He that cometh after me is become before me: for he was before me.

For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ.

III

NO MAN HATH SEEN GOD AT ANY TIME:
THE ONLY BEGOTTEN SON WHICH IS IN THE BOSOM OF THE FATHER,
HE HATH DECLARED HIM.

I

EARLIER SIGNS AND WITNESS OF JESUS

i. Witness of John and Other Disciples

And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? And he confessed, and denied not; and he confessed, 'I am not the Christ.' And they asked him, 'What then? Art thou Elijah?' And he saith, 'I am not.' 'Art thou the prophet?' And he answered, 'No.' They said therefore unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.' And they had been sent from the Pharisees. And they asked him, and said unto him, 'Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?' John answered them, saying, 'I baptize with water: in the midst of you standeth one whom ye know not, even he that cometh after me, the latchet of whose shoe I am not worthy to unloose.' These things were done in Bethany beyond Jordan, where John was baptizing. On the morrow he seeth Jesus coming unto him, and saith, 'Behold, the Lamb of God, which taketh away the sin of

the world! This is he of whom I said, After me cometh a man which is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing with water.' And John bare witness, saying, 'I have beheld the Spirit descending as a dove out of heaven; and it abode upon him. And I knew him not: but he that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.'

Again on the morrow John was standing, and two of his disciples; and he looked upon Jesus as he walked, and saith, 'Behold, the Lamb of God!' And the two disciples heard him speak, and they followed Jesus. And Jesus turned, and beheld them following, and saith unto them, "What seek ye?" And they said unto him, 'Rabbi' (which is to say, being interpreted, Master), 'where abidest thou?' He saith unto them, "Come, and ye shall see." They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. One of the two that heard John speak, and followed him, was Andrew, Simon Peter's brother. He findeth first his own brother Simon, and saith unto him, 'We have found the Messiah' (which is, being interpreted, Christ). He brought him unto Jesus. Jesus looked upon him, and said, "Thou art Simon the son of John: thou shalt be called Cephas" (which is by interpretation, Peter).

On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, "Follow me." Now Philip was from Bethsaida, of the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can any good thing come out of Nazareth?' Philip saith unto him, 'Come and see.' Jesus saw Nathanael coming to him, and saith of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael saith unto him, 'Whence knowest thou me?' Jesus answered and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathanael answered him, 'Rabbi, thou art the Son of God; thou art King of Israel.'

Jesus answered and said unto him, "Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these." And he saith unto him, "Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

ii. The First Sign in Cana of Galilee

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, 'They have no wine.' And Jesus saith unto her, "Woman, what have I to do with thee? mine hour is not yet come." His mother saith unto the servants, 'Whatsoever he saith unto you, do it.' Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. Jesus saith unto them, "Fill the waterpots with water." And they filled them up to the brim. And he saith unto them, "Draw out now, and bear unto the ruler of the feast." And they bare it. And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of the feast calleth the bridegroom, and saith unto him, 'Every man setteth on first the good wine; and when men have drunk freely, then that which is worse: thou hast kept the good wine until now.'

This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

iii. The Witness in the Temple

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and there they abode not many days.

And the Passover of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and

overthrew their tables; and to them that sold the doves he said, "Take these things hence; make not my Father's house a house of merchandise." His disciples remembered that it was written, *The zeal of thine house shall eat me up.* The Jews therefore answered and said unto him, 'What sign shewest thou unto us, seeing that thou doest these things?' Jesus answered and said unto them, "Destroy this temple, and in three days I will raise it up." The Jews therefore said, 'Forty and six years was this temple in building, and wilt thou raise it up in three days?' But he spake of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

iv. The Witness to Nicodemus

Now when he was in Jerusalem at the Passover, during the feast, many believed on his name, beholding his signs which he did. But Jesus did not trust himself unto them, for that he knew all men, and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him,

'Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.'

Jesus answered and said unto him, "Verily, verily, I say unto thee, Except a man be born anew, he cannot see the kingdom of God."

Nicodemus saith unto him, 'How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?'

Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Nicodemus answered and said unto him, 'How can these things be?'

Jesus answered and said unto him, "Art thou the teacher of Israel, and understandest not these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen; and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, even the Son of man, which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may in him have eternal life."

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgement, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God.

v. The Second Witness of John

After these things came Jesus and his disciples into the land of Judæa: and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. There arose therefore a questioning on the part of John's disciples with a Jew about purifying. And they came unto John, and said to him, 'Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.' John answered

and said, 'A man can receive nothing, except it have been given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.'

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

vi. The Witness to the Samaritans

When therefore the Lord knew how that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus himself baptized not, but his disciples), he left Judæa, and departed again into Galilee. And he must needs pass through Samaria. So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, "Give me to drink." For his disciples were gone away into the city to buy food.

The Samaritan woman therefore saith unto him, 'How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman?' [1]

Jesus answered and said unto her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou

[1] For Jews have no dealings with Samaritans.

wouldest have asked of him, and he would have given thee living water."

The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?'

Jesus answered and said unto her, "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come all the way hither to draw.'

Jesus saith unto her, "Go, call thy husband, and come hither."

The woman answered and said unto him, 'I have no husband.'

Jesus saith unto her, "Thou saidst well, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

The woman saith unto him, 'Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.'

Jesus saith unto her, "Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know: for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is spirit: and they that worship him must worship in spirit and truth."

The woman saith unto him, 'I know that Messiah cometh' (which is called Christ): 'when he is come, he will declare unto us all things.'

Jesus saith unto her, "I that speak unto thee am he."

And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? So the woman left her water-pot, and went away into the city, and saith to the men, 'Come, see a man, which told me all things that ever I did: can this be

the Christ?' They went out of the city, and were coming to him.

In the mean while the disciples prayed him, saying, 'Rabbi, eat.'

But he said unto them, "I have meat to eat that ye know not."

The disciples therefore said one to another, 'Hath any man brought him aught to eat?'

Jesus saith unto them, "My meat is to do the will of him that sent me, and to accomplish his work. Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. For herein is the saying true, One soweth, and another reapeth. I sent you to reap that whereon ye have not laboured: others have laboured, and ye are entered into their labour."

And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that ever I did. So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. And many more believed because of his word; and they said to the woman, 'Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed the Saviour of the world.'

vii. The Second Sign in Cana of Galilee

And after the two days he went forth from thence into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. So when he came into Galilee, the Galilæans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son; for he was at the point of death.

Jesus therefore said unto him, "Except ye see signs and wonders, ye will in no wise believe." The nobleman saith unto him, 'Sir, come down ere my child die.' Jesus saith unto him, "Go thy way; thy son liveth." The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying that his son lived. So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second sign that Jesus did, having come out of Judæa into Galilee.

II

SIGNS AND WITNESS TO THE JEWS

i. Sign at the Pool of Bethesda, and Discourse arising therefrom

After these things there was a feast of the Jews; and Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certain man was there, which had been thirty and eight years in his infirmity.

When Jesus saw him lying, and knew that he had been now a long time in that case, he saith unto him, "Wouldest thou be made whole?"

The sick man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.'

Jesus saith unto him, "Arise, take up thy bed, and walk." And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day. So the Jews said unto him that was cured, 'It is the sabbath, and it is not lawful for thee to take up thy bed.'

But he answered them, 'He that made me whole, the same said unto me, Take up thy bed, and walk.'

They asked him, 'Who is the man that said unto thee, Take up thy bed, and walk?'

But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place. Afterward Jesus findeth him in the temple, and said unto him, "Behold, thou art made whole: sin no more, lest a worse thing befall thee." The man went away, and told the Jews that it was Jesus which had made him whole.

And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

But Jesus answered them, "My Father worketh even until now, and I work."

For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them:

"Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner. For the Father loveth the Son, and sheweth him all things that himself doeth: and greater works than these will he shew him, that ye may marvel. For as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will. For neither doth the Father judge any man, but he hath given all judgement unto the Son; that all may honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which sent him. Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in himself, even so gave he to the Son also to have life in himself: and he gave him authority to execute judgement, because he is the Son of man. Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good,

unto the resurrection of life; and they that have done ill, unto the resurrection of judgement.

"I can of myself do nothing: as I hear, I judge: and my judgement is righteous; because I seek not mine own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. Ye have sent unto John, and he hath borne witness unto the truth. But the witness which I receive is not from man: howbeit I say these things, that ye may be saved. He was the lamp that burneth and shineth: and ye were willing to rejoice for a season in his light. But the witness which I have is greater than that of John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. And the Father which sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me, that ye may have life. I receive not glory from men. But I know you, that ye have not the love of God in yourselves. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive glory one of another, and the glory that cometh from the only God ye seek not? Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

ii. Sign of the Loaves and Fishes, and Disputation arising therefrom

After these things Jesus went away to the other side of the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they beheld the signs which he did on them that were sick. And Jesus went up into the mountain, and there he sat with his disciples. Now the Passover, the feast of the Jews, was at hand. Jesus therefore lifting up his eyes, and seeing that

a great multitude cometh unto him, saith unto Philip, Whence are we to buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many? Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, he saith unto his disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world.

Jesus therefore perceiving that they were about to come and take him by force, to make him king, withdrew again into the mountain himself alone.

And when evening came, his disciples went down unto the sea; and they entered into a boat, and were going over the sea unto Capernaum. And it was now dark, and Jesus had not yet come to them. And the sea was rising by reason of a great wind that blew. When therefore they had rowed about five and twenty or thirty furlongs, they behold Jesus walking on the sea, and drawing nigh unto the boat: and they were afraid. But he saith unto them, It is I; be not afraid. They were willing therefore to receive him into the boat: and straightway the boat was at the land whither they were going.

On the morrow the multitude which stood on the other side of the sea saw that there was none other boat there, save one, and that Jesus entered not with his disciples into the boat, but that his disciples went away alone (howbeit there came boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks): when the multitude therefore saw that Jesus was

not there, neither his disciples, they themselves got into the boats, and came to Capernaum, seeking Jesus. And when they found him on the other side of the sea, they said unto him, 'Rabbi, when camest thou hither?'

Jesus answered them and said, "Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, even God, hath sealed."

They said therefore unto him, 'What must we do, that we may work the works of God?'

Jesus answered and said unto them, "This is the work of God, that ye believe on him whom he hath sent."

They said therefore unto him, 'What then doest thou for a sign, that we may see, and believe thee? what workest thou? Our fathers ate the manna in the wilderness; as it is written, *He gave them bread out of heaven to eat.*'

Jesus therefore said unto them, "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world."

They said therefore unto him, 'Lord, evermore give us this bread.'

Jesus said unto them, "I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day."

The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven. And they said,

'Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?'

Jesus answered and said unto them, "Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will raise him up in the last day. It is written in the prophets, *And they shall all be taught of God.* Every one that hath heard from the Father, and hath learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world."

The Jews therefore strove one with another, saying, 'How can this man give us his flesh to eat?'

Jesus therefore said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live for ever."

These things said he in the synagogue, as he taught in Capernaum. Many therefore of his disciples, when they heard this, said, 'This is a hard saying; who can hear it?'

But Jesus, knowing in himself that his disciples murmured at this, said unto them, "Doth this cause you to stumble? What then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not." For Jesus

knew from the beginning who they were that believed not, and who it was that should betray him. And he said, "For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father."

Upon this many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, "Would ye also go away?"

Simon Peter answered him, 'Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God.'

Jesus answered them, "Did not I choose you the twelve, and one of you is a devil?" Now he spake of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve.

iii. Witness and Disputation at the Feast of Tabernacles

And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him. Now the feast of the Jews, the Feast of Tabernacles, was at hand.

His brethren therefore said unto him, 'Depart hence, and go into Judæa, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world.' For even his brethren did not believe on him.

Jesus therefore saith unto them, "My time is not yet come; but your time is alway ready. The world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up unto the feast: I go not up yet unto this feast; because my time is not yet fulfilled."

And having said these things unto them, he abode still in Galilee. But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him: some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews.

But when it was now the midst of the feast Jesus went up into the temple, and taught.

The Jews therefore marvelled, saying, 'How knoweth this man letters, having never learned?'

Jesus therefore answered them, and said, "My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me?"

The multitude answered, 'Thou hast a devil: who seeketh to kill thee?'

Jesus answered and said unto them, "I did one work, and ye all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath? Judge not according to appearance, but judge righteous judgement."

Some therefore of them of Jerusalem said, 'Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.'

Jesus therefore cried in the temple, teaching and saying, "Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. I know him; because I am from him, and he sent me."

They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come. But of the multitude many believed on him; and they said, When the Christ shall come, will he do more signs than those which this man hath done? The Pharisees heard the multitude murmuring these things concerning him; and the chief priests and the Pharisees sent officers to take him.

Jesus therefore said, "Yet a little while am I with you, and I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, ye cannot come."

The Jews therefore said among themselves, 'Whither will this man go that we shall not find him? will he go unto the Dispersion among the Greeks, and teach the Greeks? What is this word that he said, Ye shall seek me, and shall not find me: and where I am, ye cannot come?'

Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given; because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these words, said, 'This is of a truth the prophet.' Others said, 'This is the Christ.' But some said, 'What, doth the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was?' So there arose a division in the multitude because of him. And some of them would have taken him; but no man laid hands on him.

The officers therefore came to the chief priests and Pharisees; and they said unto them, 'Why did ye not bring him?'

The officers answered, 'Never man so spake.'

The Pharisees therefore answered them, 'Are ye also led astray? Hath any of the rulers believed on him, or of the Pharisees? But this multitude which knoweth not the law are accursed.'

Nicodemus saith unto them (he that came to him before, being one of them), 'Doth our law judge a man, except it first hear from himself and know what he doeth?'

They answered and said unto him, 'Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.'

Again therefore Jesus spake unto them, saying, "I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life."

The Pharisees therefore said unto him, 'Thou bearest witness of thyself; thy witness is not true.'

Jesus answered and said unto them, "Even if I bear witness of myself, my witness is true: for I know whence I came, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh; I judge no man. Yea and if I judge, my judgement is true: for I am not alone, but I and the Father that sent me. Yea and in your law it is written, that the witness of two men is true. I am he that beareth witness of myself, and the Father that sent me beareth witness of me."

They said therefore unto him, 'Where is thy Father?'

Jesus answered, "Ye know neither me, nor my Father: if ye knew me, ye would know my Father also."

These words spake he in the treasury, as he taught in the temple: and no man took him; because his hour was not yet come.

He said therefore again unto them, "I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come."

The Jews therefore said, 'Will he kill himself, that he saith, Whither I go, ye cannot come?'

And he said unto them, "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am he, ye shall die in your sins."

They said therefore unto him, 'Who art thou?'

Jesus said unto them, "Even that which I have also spoken unto you from the beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I unto the world."

They perceived not that he spake to them of the Father.

Jesus therefore said, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself, but as the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him."

As he spake these things, many believed on him. Jesus therefore said to those Jews which had believed him, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free."

They answered unto him, 'We be Abraham's seed, and have

never yet been in bondage to any man: how sayest thou, Ye shall be made free?'

Jesus answered them, "Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house for ever: the son abideth for ever. If therefore the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill me, because my word hath not free course in you. I speak the things which I have seen with my Father: and ye also do the things which ye heard from your father."

They answered and said unto him, 'Our father is Abraham.'

Jesus saith unto them, "If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father."

They said unto him, 'We were not born of fornication; we have one Father, even God.'

Jesus said unto them, "If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe me not. Which of you convicteth me of sin? If I say truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye hear them not, because ye are not of God."

The Jews answered and said unto him, 'Say we not well that thou art a Samaritan, and hast a devil?'

Jesus answered, "I have not a devil; but I honour my Father, and ye dishonour me. But I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my word, he shall never see death."

The Jews said unto him, 'Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death. Art thou greater

than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?'

Jesus answered, "If I glorify myself, my glory is nothing: it is my Father that glorifieth me; of whom ye say, that he is your God; and ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him, and keep his word. Your father Abraham rejoiced to see my day; and he saw it, and was glad."

The Jews therefore said unto him, 'Thou art not yet fifty years old, and hast thou seen Abraham?'

Jesus said unto them, "Verily, verily, I say unto you, Before Abraham was, I am."

They took up stones therefore to cast at him: but Jesus hid himself, and went out of the temple.

iv. Sign of the Man born Blind, and the Ensuing Controversy

And as he passed by, he saw a man blind from his birth. And his disciples asked him, saying, 'Rabbi, who did sin, this man, or his parents, that he should be born blind?'

Jesus answered, "Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. We must work the works of him that sent me, while it is day; the night cometh, when no man can work. When I am in the world, I am the light of the world."

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the clay, and said unto him, Go, wash in the pool of 'Siloam' (which is by interpretation, 'Sent'). He went away therefore, and washed, and came seeing.

The neighbours, therefore, and they which saw him aforetime, that he was a beggar, said, 'Is not this he that sat and begged?' Others said, 'It is he:' others said, 'No, but he is like him.'

He said, 'I am he.'

They said therefore unto him, 'How then were thine eyes opened?'

He answered, 'The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received sight.'

And they said unto him, 'Where is he?'

He saith, 'I know not.'

They bring to the Pharisees him that aforetime was blind. Now it was the sabbath on the day when Jesus made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he received his sight.

And he said unto them, 'He put clay upon mine eyes, and I washed, and do see.'

Some therefore of the Pharisees said, 'This man is not from God, because he keepeth not the sabbath.' But others said, 'How can a man that is a sinner do such signs?' And there was a division among them.

They say therefore unto the blind man again, 'What sayest thou of him, in that he opened thine eyes?'

And he said, 'He is a prophet.'

The Jews therefore did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying, 'Is this your son, who ye say was born blind? how then doth he now see?'

His parents answered and said, 'We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he shall speak for himself.' These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.

So they called a second time the man that was blind, and said unto him, 'Give glory to God: we know that this man is a sinner.'

He therefore answered, 'Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, now I see.'

They said therefore unto him, 'What did he to thee? how opened he thine eyes?'

He answered them, 'I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?'

And they reviled him, and said, 'Thou art his disciple; but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.'

The man answered and said unto them, 'Why, herein is the marvel, that ye know not whence he is, and yet he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this man were not from God, he could do nothing.'

They answered and said unto him, 'Thou wast altogether born in sins, and dost thou teach us?' And they cast him out.

Jesus heard that they had cast him out; and finding him, he said, "Dost thou believe on the Son of God?"

He answered and said, 'And who is he, Lord, that I may believe on him?'

Jesus said unto him, "Thou hast both seen him, and he it is that speaketh with thee."

And he said, 'Lord, I believe.' And he worshipped him.

And Jesus said, "For judgement came I into this world, that they which see not may see; and that they which see may become blind."

Those of the Pharisees which were with him heard these things, and said unto him, 'Are we also blind?'

Jesus said unto them, "If ye were blind, ye would have no sin: but now ye say, We see: your sin remaineth."

v. Parable of the Good Shepherd, and Dissensions arising therefrom

"Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and rob-

bers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father."

There arose a division again among the Jews because of these words. And many of them said, 'He hath a devil, and is mad; why hear ye him?' Others said, 'These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?'

And it was the Feast of the Dedication at Jerusalem: it was winter; and Jesus was walking in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, 'How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.'

Jesus answered them, "I told you, and ye believe not: the works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, which hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one."

The Jews took up stones again to stone him.

Jesus answered them, "Many good works have I shewed you from the Father; for which of those works do ye stone me?"

The Jews answered him, 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.'

Jesus answered them, "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the scripture cannot be broken), say ye of him, whom the Father sanctified and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father."

They sought again to take him: and he went forth out of their hand.

vi. Sign of the Raising of Lazarus, and Counsels of Death

And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode. And many came unto him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on him there.

Now a certain man was sick, Lazarus of Bethany, of the village of Mary and her sister Martha. And it was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, 'Lord, behold, he whom thou lovest is sick.' But when Jesus heard it, he said, "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Now Jesus loved Martha, and her sister, and Lazarus. When therefore he heard that he was sick, he abode at that time two days in the place where he was. Then after this he saith to the disciples, "Let us go into Judæa again." The disciples say unto him, 'Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?' Jesus answered, "Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the

night, he stumbleth, because the light is not in him." These things spake he: and after this he saith unto them, "Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep." The disciples therefore said unto him, 'Lord, if he is fallen asleep, he will recover.' Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, "Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas therefore, who is called Didymus, said unto his fellow-disciples, 'Let us also go, that we may die with him.'

So when Jesus came, he found that he had been in the tomb four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, 'Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee.' Jesus saith unto her, "Thy brother shall rise again." Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, "I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believest thou this?" She saith unto him, 'Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world.'

And when she had said this, she went away, and called Mary her sister secretly, saying, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to weep there. Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the

Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, "Where have ye laid him?" They say unto him, 'Lord, come and see.' Jesus wept. The Jews therefore said, 'Behold how he loved him!' But some of them said, 'Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?' Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus saith, "Take ye away the stone." Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he stinketh: for he hath been dead four days.' Jesus saith unto her, "Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?" So they took away the stone. And Jesus lifted up his eyes, and said, "Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me." And when he had thus spoken, he cried with a loud voice, "Lazarus, come forth." He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, "Loose him, and let him go."

Many therefore of the Jews, which came to Mary and beheld that which he did, believed on him. But some of them went away to the Pharisees, and told them the things which Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said, 'What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.' But a certain one of them, Caiaphas, being high priest that year, said unto them, 'Ye know nothing at all, nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not.' Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation; and not for the nation only, but that he might also gather together into one the children of God that are scattered abroad. So from that day forth they took counsel that they might put him to death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there he tarried with the disciples.

vii. Witness of the Multitude at the Entering into Jerusalem

Now the Passover of the Jews was at hand: and many went up to Jerusalem out of the country before the Passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, What think ye? That he will not come to the feast? Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. But Judas Iscariot, one of his disciples, which should betray him, saith, 'Why was not this ointment sold for three hundred pence, and given to the poor?' Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always."

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, 'Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.' And Jesus, having found a young ass,

sat thereon; as it is written, *Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.* These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard that he had done this sign. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again." The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgement of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, 'We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?'

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light." These things spake Jesus, and he departed and hid himself from them.

But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah said again, *He hath blinded their eyes, and he hardened their heart; lest they should see with their eyes, and perceive with their heart, and should turn, and I should heal them.* These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory of men more than the glory of God.

And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal: the things therefore which I speak, even as the Father hath said unto me, so I speak."

III

SIGNS AND WITNESS OF JESUS AMONG HIS OWN DISCIPLES

i. The Last Supper

Now before the feast of the Passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. So he cometh to Simon Peter. He saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter." Peter saith unto him, 'Thou shalt never wash my feet.' Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head.' Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, — but not all." For he knew him that should betray him; therefore said he, Ye are not all clean.

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me, Master, and, Lord: and ye say well; for so I am. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. —

"I speak not of you all: I know whom I have chosen: but that

the scripture may be fulfilled, *He that eateth my bread lifted up his heel against me.* From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. —

"Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me." —

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

The disciples looked one on another, doubting of whom he spake. There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, 'Tell us who it is of whom he speaketh.' He leaning back, as he was, on Jesus' breast saith unto him, 'Lord, who is it?'

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him." So when he had dipped the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some thought, because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

He then having received the sop went out straightway. And it was night.

ii. Discourse of the Departure of Jesus and the Comforter to come

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."

Simon Peter saith unto him, 'Lord, whither goest thou?'

Jesus answereth, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

Peter saith unto him, 'Lord, why cannot I follow thee even now? I will lay down my life for thee.'

Jesus answereth, "Wilt thou lay down thy life for me? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, 'Lord, we know not whither thou goest; how know we the way?'

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father but through me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, 'Lord, shew us the Father, and it sufficeth us.'

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father: how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in me doeth his works. Believe me that I am in the Father and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know

him; for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) saith unto him, 'Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?'

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

iii. Parable of the Vine: Relation of the Disciples to their Master and to the Father

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can

ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples.

"Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another.

"If the world hateth you, know ye that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law,

They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be made to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you.

"And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, Whither goest thou? But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgement, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another, 'What is this that he saith unto us, A little while, and ye behold me not; and again a little while, and ye shall see me: and, Because I go to the Father?' They said therefore, 'What is this that he saith, A little while? We know not what he saith.'

Jesus perceived that they were desirous to ask him, and he said

unto them, "Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be fulfilled. These things have I spoken unto you in proverbs: the hour cometh, when I shall no more speak unto you in proverbs, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, and am come into the world: again, I leave the world, and go unto the Father."

His disciples say, 'Lo, now speakest thou plainly, and speakest no proverb. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.'

Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world."

iv. Jesus' Prayer to the Father for the Disciples

These things spake Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that

whatsoever thou hast given him, to them he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy fulfilled in themselves. I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even

as thou lovedst me. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

IV

THE PASSION AND RESURRECTION OF JESUS

i. The Arrest and Witness before the High Priest and Pilate

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into the which he entered, himself and his disciples. Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples. Judas then, having received the band of soldiers, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, was standing with them. When therefore he said unto them, I am he, they went backward, and fell to the ground. Again therefore he asked them, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I told you that I am he: if therefore ye seek me, let these go their way: that the word might be fulfilled which he spake, *Of those whom thou hast given me I lost not one.* Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he

was father in law to Caiaphas, which was high priest that year. Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter. The maid therefore that kept the door saith unto Peter, Art thou also one of this man's disciples? He saith, I am not. Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? ask them that have heard me, what I spake unto them: behold, these know the things which I said." And when he had said this, one of the officers standing by struck Jesus with his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" Annas therefore sent him bound unto Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also one of his disciples? He denied, and said, I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter therefore denied again: and straightway the cock crew.

They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the Passover.

Pilate therefore went out unto them, and saith, 'What accusation bring ye against this man?'

They answered and said unto him, 'If this man were not an evil-doer, we should not have delivered him up unto thee.'

Pilate therefore said unto them, 'Take him yourselves, and judge him according to your law.'

The Jews said unto him, 'It is not lawful for us to put any man to death:' that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

Pilate therefore entered again into the palace, and called Jesus, and said unto him, 'Art thou the King of the Jews?'

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, 'Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?'

Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Pilate therefore said unto him, 'Art thou a king then?'

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, 'What is truth?'

And when he had said this, he went out again unto the Jews, and saith unto them, 'I find no crime in him. But ye have a custom, that I should release unto you one at the Passover: will ye therefore that I release unto you the King of the Jews?'

They cried out therefore again, saying, 'Not this man, but Barabbas.' Now Barabbas was a robber.

Then Pilate therefore took Jesus and scourged him. And the soldiers plaited a crown of thorns, and put it on his head, and arrayed him in a purple garment; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands.

And Pilate went out again, and saith unto them, 'Behold, I bring him out to you, that ye may know that I find no crime in him.' Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, 'Behold, the man!'

When therefore the chief priests and the officers saw him, they cried out, saying, 'Crucify him, crucify him.'

Pilate saith unto them, 'Take him yourselves, and crucify him: for I find no crime in him.'

The Jews answered him, 'We have a law, and by that law he ought to die, because he made himself the Son of God.'

When Pilate therefore heard this saying, he was the more afraid; and he entered into the palace again, and saith unto Jesus, 'Whence art thou?'

But Jesus gave him no answer.

Pilate therefore saith unto him, 'Speakest thou not unto me? knowest thou not that I have power to release thee, and have power to crucify thee?'

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar. When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgement-seat at a place called 'The Pavement,' but in Hebrew, 'Gabbatha.' Now it was the Preparation of the Passover: it was about the sixth hour. And he saith unto the Jews, 'Behold, your king!'

They therefore cried out, 'Away with him, away with him, crucify him.'

Pilate saith unto them, 'Shall I crucify your King?'

The chief priests answered, 'We have no king but Cæsar.'

Then therefore he delivered him unto them to be crucified.

ii. The Crucifixion

They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called 'The place of a skull,' which is called in Hebrew 'Golgotha': where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written,

Jesus of Nazareth, the King of the Jews

This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.

The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold, thy mother!" And from that hour the disciple took her unto his own home.

After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And he that hath seen hath borne witness, and his witness is

true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, *A bone of him shall not be broken.* And again another scripture saith, *They shall look on him whom they pierced.*

And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pound weight. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand) they laid Jesus.

iii. The Resurrection Signs

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, 'Woman,

why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him.' When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, 'Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.' Jesus saith unto her, "Mary." She turneth herself, and saith unto him in Hebrew, 'Rabboni;' which is to say, Master. Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, "Peace be unto you." And when he had said this, he shewed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord. Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Ghost: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained." But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord.' But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.' And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing." Thomas answered and said unto him, 'My Lord and my God.' Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

*

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

EPILOGUE

A PERSONAL REMINISCENCE

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also come with thee. They went forth, and entered into the boat; and that night they took nothing. But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus. Jesus therefore saith unto them, "Children, have ye aught to eat?" They answered him, 'No.' And he said unto them, "Cast the net on the right side of the boat, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. That disciple therefore whom Jesus loved saith unto Peter, 'It is the Lord.' So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes. So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now taken." Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent. Jesus saith unto them, "Come and break your fast." And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord. Jesus cometh, and taketh the bread, and giveth them, and the fish likewise. This is

now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, 'Yea, Lord; thou knowest that I love thee.'

He saith unto him, "Feed my lambs."

He saith to him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, 'Yea, Lord: thou knowest that I love thee.'

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee.'

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee? Peter therefore seeing him saith to Jesus, 'Lord, and what shall this man do?' Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me."

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what is that to thee?*

And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

* This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

INTRODUCTION TO
THE ACTS OF THE APOSTLES

The opening words of the book announce it as a continuation of the Gospel of Luke, coming from the same author, and addressed to the same "Theophilus." If the Acts of the Apostles strikes the reader as different in character from the Gospel of Luke, it is because the material with which the two books are dealing is so different.

There is another point of authorship, which is of great interest. As the book proceeds, every reader notices, at certain points, a change in the pronouns of the narration, from "they" to "we." This has often been understood to imply that Luke was himself a companion of Paul in some of his journeyings. And this may very possibly have been the case. But all that the change of pronouns necessarily implies is that the author of the Book of Acts, in certain sections of it, transcribes the notes of one who was present at some of the events, his own notes or the notes of some other person. The careful reader will be on the lookout for these "we" sections of the narrative; and will feel how they add to the interest of the book the vividness which always comes from an eyewitness of what is being told.

The general nature of the book is conveyed by its title, the "Acts of the Apostles." The Greek word *apostles* corresponds to our words *missionaries*, or *commissioners*. If we wish to understand the proceedings of commissioners, we must carefully study the commission which it is given them to execute. Accordingly, the opening section of the book narrates, briefly, the Commission of Jesus to his Apostles. A saying of Jesus is recorded in the Gospel of John which seems strange to every reader, which must have seemed doubly strange to those who received the word direct from the lips of the Master. Speaking in the privacy of intimate communion with his disciples Jesus says: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto

you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement." Thus another kind of presence is promised the disciples, the descent of the Spirit with his convincing power; without this it would be difficult indeed to understand how it could be expedient for the disciples to lose the visible presence of their Master. Yet, when we study the disciples in the scenes of the gospels, we find that, though they are inspired by the presence of Jesus, they are also overpowered by the transcendent personality with which they are in daily contact. Hence the disciples often appear hesitating and confused; nay, they are sometimes seen to misunderstand the words of their Master. Something of this is found in the disciples as they appear at the opening of this Book of Acts. As they gather for what is to prove their last sight of Jesus before his ascent into heaven, their first word is, Lord, dost thou at this time restore the kingdom to Israel? They are still haunted by the traditional Jewish anticipations of a Messiah, so different from the kingdom of heaven which Jesus had sought to impress upon them. Jesus, on this occasion, quietly puts aside the question as to times and seasons, and tells his disciples that they shall receive power when the Holy Ghost is come upon them, which will be "not many days hence." Accordingly, when they have seen their Master ascend into heaven, they tarry passively at Jerusalem, in prayer and devotional exercises, waiting for that which will be the signal for the commencement of their ministry. They add to their number Matthias, who takes the place of the traitor Judas.

The commission here given to the apostles is found to be twofold. They are to be witnesses for Jesus, (1) in Jerusalem and in all Judea and Samaria, and (2) unto the uttermost part of the earth. It will be seen that the two parts of this commission are very different as regards their bearing upon historic narrative. The witness to Jerusalem and the Holy Land is comparatively a simple thing, occupying a few weeks or months; the historian can narrate it in a few pages. It is very different with the witnessing to the uttermost part of the earth. After two thousand years we see this only imperfectly accomplished. It is clear that the Book of Acts cannot *narrate* this: it can only deal with the *idea* of world-

evangelization. And this idea is by no means simple. Here may be pointed out a difficulty, not confined to this book, but affecting every reader of an ancient history. The modern reader knows the end of the course of events of which he is reading the beginning; what may be trite and familiar to the reader has come as a novelty to those about whom he reads. So the idea of world-evangelization is to the apostles an idea grasped only gradually, in a series of unfolding stages — unfolding stages of the message and of the machinery by which it is to be propagated. These gradually unfolding stages in the conception of world-evangelization make the logical divisions of the Book of Acts. And the book becomes wonderfully clear because each successive stage is emphasized by vision, or by miracle, or by the two combined.

The term "history" covers very different kinds of writing. Sometimes history is of the nature of "annals"; brief notes of events or geographical details which are of local or temporary interest. At other times the history consists in picturesque incidents, of enduring interest in literature. Or again, history brings out the developing stages in the course of events. All these characteristics of history are found in this Book of Acts. Some of the details that are of local or temporary importance are in this edition omitted, in order to bring into greater prominence that which is the main interest of the book, the successive stages in which is unfolded the idea of world-evangelization.

After the Introduction, the first section of the book relates the Opening of the Gospel to Jerusalem and the Holy Land. The signal from on high for which the apostles are waiting comes to them on the Day of Pentecost. This was a festival at which Jews from various parts of the world would be congregated at Jerusalem. The Descent of the Holy Spirit on this occasion is described in powerful language.

Suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

The last words of this passage present a mystery — which reappears throughout the New Testament, and is known as the "gift of tongues." What exactly was the outer form of this mystery is still disputed. But there is no lack of clearness as to the impression it makes on those who witness it. The many-peopled crowd at Jerusalem — Parthians and Medes and Elamites, and representatives of other distant regions — hear what is spoken "every man in our own language wherein we were born." This marvel of Pentecost is, in the New Testament, the counterpart to the incident of Babel in the Old Testament. That symbolized the "confusion of tongues:" the rise of varying languages which make varying nations, whereupon one nation is chosen out of the rest to bring the other nations to the knowledge of its God. From the Day of Pentecost these varying nations are to be brought into the unity of the religion of Jesus. Not that the world is to be brought to a single language. The multitude recognize that those who are speaking are Galileans, and yet every man hears them speaking in his own language; while to the less spiritually minded of the crowd all this sounds like the babbling of drunkards. The symbolism of this seems evident: those who speed the gospel message through the world, can but speak it in their own words, but those who hear, mystically translate the gospel each in the terms of his own civilization.

Amid these marvels Peter opens his witness for Jesus. The multitude are "pricked to the heart," and hasten to be baptized, three thousand of them on this first day. They form a fellowship with the apostles. In so spiritual an atmosphere property seems a thing of no value, and they have all things in common. Miracles are wrought by the apostles; one notable miracle of healing draws the attention of the authorities of Jerusalem, and the apostles are commanded to cease their preaching. They reply that they must obey God rather than man.

But as time goes on, this opening of the gospel to the Holy Land becomes somewhat less simple than when it first appears. It must be remembered that in the interval between the Old and the New Testaments there had taken place an event of lasting importance, the interfusion of Greek and Hebrew civilizations, from the union of which modern civilization has arisen. A sign of this is seen even

in the apostles' fellowship: disputes arise between the Grecian Jews and the Hebrews. To meet the growing complexity in the affairs of this primitive church a new order of assistants is instituted. For the apostles themselves, who have received their commission direct from Jesus, the preaching of the word seems the proper task; the new order of assistants have, as their distinctive work, to "serve tables" — a phrase covering general duties of administration. Certain men are chosen, the chief being Stephen and Philip. But these assistants to the apostles do their share in preaching also. Stephen discourses with such power as to bring bitter persecution; he becomes the first Christian martyr, with his dying breath forgiving those who stone him. A significant detail of the martyrdom records that among the persecutors around the fallen Stephen is a young man called Saul — destined to appear later on in a changed character as the chief hero of the Book of Acts. Moreover, the same persecution which brings Stephen to his death scatters the other disciples, all but the apostles; in this way the religion is spread through the various parts of the Holy Land. Philip takes a leading part in this spreading of the gospel through Samaria and Judea. And a beautiful incident is narrated, in which Philip, in his journeyings, encounters a representative of distant Ethiopia; the Ethiopian is baptized in water by the road side, and becomes the first fruits in the extension of the witness to the uttermost part of the earth.

Thus the process of evangelizing the Holy Land has been fully opened. The Book of Acts soon turns from this to what is the main subject of its narrative, the spread of the religion of Jesus to distant parts of the earth.

The first of the onward stages of world-evangelization is the Opening of the Gospel to the Gentiles. The word 'Gentiles' (literally, races) was a term applied by the Jews to all peoples other than themselves, just as the Greeks and Romans called all other nations 'barbarians.' Now, it had always been open to individuals of Gentile origin to embrace the religion of Judaism, entering upon it through the foundation rite of circumcision, and undertaking all the obligations of the Mosaic law. But the opening of the Gospel to the Gentiles is a very different thing. They are to be admitted direct to the full religion of Jesus, without any

reference to Mosaic law or ritual. Simple as this may seem to the modern reader, the idea was to the Jews of the apostles' age an inconceivable thing. All through the Acts and Epistles the greatest obstacle which the apostles encounter is the opposition of the Jews; often, no doubt, the opposition of Jews who deny the claims of Jesus, but more usually the antagonism of Jewish followers of Jesus, who refuse to recognize that any man can become a Christian without first becoming a Jew. It is a vision which brings to Peter this novel idea of the admission of Gentiles direct to the religion of Jesus. As in the symbolic visions of the Old Testament prophets, Peter sees a sheet let down from heaven containing meats clean and unclean according to the Mosaic law, and a voice proclaims that what God hath cleansed must no longer be named common. In the spirit of this vision Peter preaches to an assembly of Gentiles who have sent for him. Unmistakable signs show the descent of the Holy Ghost upon this Gentile assembly, to the "amazement" of "those of the circumcision," who had accompanied Peter. Without hesitation the Gentile converts are baptized into the religion of Jesus.

If through vision has come the idea of opening the Gospel to Gentiles, miracle provides the instrument for its realization. This is the man Saul, or Paul, whose education has given him the full culture both of the Greeks and Hebrews, thus fitting him to be a mediator between the different sides of the intellectual world. Hitherto he has been the archpersecutor of the new religion. And he is on his way to Damascus in a mission of further persecution when he encounters a supernatural visitation: he receives from Jesus himself the commission that makes him an apostle. No sooner does he recover from the shock of this visitation, and from the blindness that accompanies it, than he at once commences in Damascus his new ministry. Naturally, he is received at first by the brethren with suspicion. But they soon come to recognize him, not only as an apostle, but as the "Apostle of the Gentiles": the chief instrument under God for the propagation of the new religion through the Gentile world.

Thus the religion of Jesus has appeared before the world of that age in two different forms. In Jerusalem, or elsewhere where Jews predominate, it is known as a "Way," that is, a Way of Judaism;

just as in modern times Catholicism and Protestantism constitute two different modes of Christianity. But a significant sentence in the Book of Acts states that " the disciples were called Christians first in Antioch." The city of Antioch becomes the headquarters of Gentile Christianity, as Jerusalem continues to be the base for the other form of the religion of Jesus. And in this Antioch we soon trace another stage in the advance of world-evangelization. The church in Antioch, as they are fasting and praying, receive direct from the Holy Ghost the inspired idea of the Missionary Journey. The machinery by which the gospel message is to be propagated is, not any elaborate organization, but the simple journeys of missionaries to proclaim the truth. Paul and others are solemnly ordained by the Church of Antioch for this ministry. The narrative follows them to the various cities they visit; bringing out how, at each place, they proclaim their message first to the Jews, and how, when these oppose, they turn to the Gentiles. Incidents of missionary adventure accompany their journeyings; especially at Lystra, where the populace, overawed by a miracle of healing, begin by worshipping Paul and Barnabas as gods, and end by stoning them as criminals.

The detailed itineraries of these journeys are of only temporary interest. The next stage in the advance of world-evangelization is found where these missionary journeys are mysteriously interrupted. The missionaries attempt to move in one direction, and are hindered; they attempt to go in another direction, and " the Spirit of Jesus suffers them not." Vision comes to solve the mystery: the vision to Paul of a man of Macedonia crying, Come over and help us. Macedonia is in Europe: the new advance of Christianity is the Extension of the Gospel from Asia to Europe; from stationary Asia to progressive Europe, where the new religion will be interwoven into the fabric of the whole world's evolution. The incidents that follow picture the work of evangelization in European cities. In addition to what we have had hitherto — the opposition of Jews, and the turning of the apostles from Jews to Gentiles — we now feel the secular atmosphere of these European cities, where under the sway of Roman officialdom all spiritual interests are treated with stony indifference. At Philippi, a leading city of Macedonia, the local magistrates scourge Paul and Silas

and cast them into jail as common criminals. An earthquake effects their deliverance, the jailor and his family becoming converts. But there is more than this. The magistrates are willing to let their prisoners go; but Paul rejects so simple a termination of the incident. In addition to his other qualifications as Apostle of the Gentiles, Paul had acquired, probably through his parents, the Roman franchise. When the magistrates of Philippi realize that they have committed the unpardonable offence of scourging a Roman citizen, they come in consternation to free Paul and his companion, and beg them to leave the city. Again, we have an incident of surpassing interest where Paul is seen in Athens: the great representative of Hebrew culture proclaiming the Gospel message in the very heart of Greek civilization.

But there is another incident in the ministry to the cities of Europe which, when carefully studied, reveals a further stage in the process of world-evangelization. Paul is laboring with his ministry in the great city of Corinth; Jesus appears in vision to encourage him, and speaks the word, "I have much people in this city." The significance of this word of encouragement is seen in the sentence which immediately follows: "And he dwelt there a year and six months." Paul is being called to a more settled ministry; in addition to proclaiming the gospel he must take part in the organization of Church affairs. The bearing of this upon the onward progress of Christianity is indirect. If Paul is to spend a long period in some single place, he is precluded from frequent journeys to other churches. He must keep in touch with these other churches by some other means — that of epistolary intercourse. Though it is not so stated in the Book of Acts, yet it is clear that from this incident of Corinth begins the long succession of Missionary Epistles, which fill so large a place in the New Testament. These missionary epistles may be called forth by some special circumstances in some individual church; but the epistle will widen from these special questions to matters of permanent import. Thus, to the missionary journey is added another element in the machinery of propagating Christianity, the rise of sacred literature, which will afford a medium for discussing problems of ecclesiastical organization, and establishing the great verities of the Christian faith.

It might seem that in this combination of missionary journeying and sacred literature we had entered upon a progression of world-evangelization which has continued to our own days and is still going on. It is different when we take the standpoint of the Book of Acts. To the world of that age all civilization was a unity, under the leadership of Rome. Thus the climax to the Book of Acts is found in the train of circumstances which brings the Apostle of the Gentiles to Rome. What an important place this has in the general perspective of the New Testament is seen in the fact that one third of the whole Book of Acts is devoted to it. It consists in an intricate series of remarkable events. As in previous parts of the history vision and miracle have served to accentuate successive stages of world-evangelization, so in this train of events vision appears, and also a providential overruling of incidents which has all the impressiveness of miracle. The story reads like a five act drama.

The starting point is Ephesus. While Paul is ministering to the cities of Europe, he does not neglect the churches of Asia. Ephesus is a leading city of Asia; it appears as the home of gross superstitions, and in particular Ephesus is "the temple-keeper of the great Diana, and of the image that fell down from Jupiter." The ministry of Paul meets with great success in combating these superstitions; and we hear of those who practice "curious arts" being converted, and publicly burning their costly books of magic. It is in the midst of ministry of this kind that we find the first hint of what is to come: how "Paul purposed in the spirit to go to Jerusalem, saying, After I have been there, I must also see Rome." His departure from Ephesus is accelerated by an explosion of mob violence. Persons financially interested in the worship of Diana stir up the populace of the city; they rush into the theatre, and for two successive hours keep howling "Great is Diana of the Ephesians;" with difficulty they are quieted by the city officials. Paul's friends, by main force, hold him back from confronting this angry mob; but he is compelled to leave the city. And at a later time, when his journeying brings him to the neighborhood of Ephesian he abstains from entering the city. He sends for the elders of the Ephesian church to the near by city of Miletus, and we have an impressive scene of leave taking, with strong emotion on both

sides. Paul speaks under an evident conviction that he is entering upon a journey from which he will never return. And the elders of Ephesus sorrow most of all for this word that they will see his face no more.

The mob of Ephesus has played its part in the first phase of the movement; in the second we have the mob of Jerusalem. Although Paul was the great representative of the principle that Gentile converts had no obligation to the law of Moses, yet he was himself a Jew, with affection for Jewish law and ritual. He is thus easily persuaded by the brethren of Jerusalem to take part in an elaborate ritual of purification, which takes place publicly in the temple. Malicious enemies seize the opportunity to start a rumor — of course a false rumor — that Paul is introducing his Gentile friends into the temple, and so polluting it. The mob of Jerusalem makes a rush at Paul and assaults him; he is rescued by the Roman police. As he is being borne into the castle, Paul asks leave to address the populace from the castle steps. We have thus the first of the series of addresses in which Paul defends his religious life, and tells the story of the conversion on the road to Damascus. When the mob hears Paul speaking to them in their own language, thus showing he was not a foreigner as some of them had been led to suppose, they give him audience for a while. But as soon as he reaches the point of his commission to go far away to the Gentiles, the feud of Jew and Gentile breaks out again in violence, and Paul is carried by the police into the castle. With the usual Roman contempt for religious enthusiasm the captain of police orders Paul to be examined by scourging, to discover what crime of his has aroused all this mob violence. Paul again pleads his Roman citizenship, and the scourging officials retreat in consternation. The Roman captain then brings Paul before the Jewish Council, or Sanhedrim. As he faces this Council, Paul recognizes how it is divided between the two Jewish parties, the Pharisees and Sadducees. Paul proclaims himself a Pharisee; adding that it is on the great Pharisaic doctrine of the resurrection that he is being assailed. The dignified Council dissolves into a mob of dissentients; and Paul has again to be rescued by the Roman police. At the close of this stormy day Jesus appears in vision to Paul: "Be of good cheer; for as thou hast testified concerning me at

Jerusalem, so must thou bear witness also at Rome." What had been at first only a purpose in Paul's mind now becomes a command and an assurance from his Master.

In the third phase of the movement, mob violence is replaced by conspiracy: more than forty men swear to kill Paul on his way to the Council. The conspiracy is betrayed by a young kinsman of Paul; and the Roman captain sends his prisoner under a strong military escort to Cæsarea, the seat of the Roman government. We thus have another trial of Paul, before the Roman governor Felix. Unlike most Roman officials, Felix — possibly through the circumstance of his having a Jewish wife — has a real interest in matters of Jewish law. He makes an excuse for adjourning the trial, and sends for Paul in private. But there is another side to Felix. He is a man of immoral life; and when Paul reasons "of righteousness, and temperance, and the judgement to come," Felix trembles and will wait for a more convenient season for hearing Paul preach. There is yet another element in this Felix: he has the usual official accessibility to bribes. As these are not forthcoming, the imprisonment of Paul drags on for two years, until the governorship of Felix comes to an end.

Another phase of the movement opens with the advent of a new governor. This Festus is a typical Roman, to whom adjudication on questions of Jewish law is simply a nuisance. He seeks to evade the business, and at the same time to ingratiate himself with the Jewish public of his new province, by proposing that Paul shall go to Jerusalem to be tried. Paul is called upon to make a sudden decision: he takes his stand upon his Roman citizenship, and appeals to the emperor. Festus is only too willing: "Thou hast appealed unto Cæsar, unto Cæsar shalt thou go."

But this is not the end of the incident of Festus. While in things important the government of the Holy Land was kept in the hands of Roman officials, it was the policy of Rome to give to distinguished Jewish families royal authority over portions of the country. One of these kinglets, Agrippa, with his sister and a courtly suite, comes to visit the governor Festus. Festus seizes the opportunity to unite Agrippa with himself in his official duty of framing some sort of accusation for the prisoner he is to send to Rome. We thus have the most elaborate of Paul's defenses of his

life in this appearance before Festus and Agrippa. Festus soon interrupts Paul's speech with a blatant exclamation that it is all the lunacy of a learned man. But Paul has hopes in Agrippa. Owing to a curious mistranslation in the earlier versions of the New Testament, this Agrippa is traditionally supposed to be the man who was "almost persuaded" by Paul to be a Christian. The reality is something very different. As son of another king Agrippa, who affected zeal for Jewish religion, and showed his zeal by slaying James and seeking to slay Peter, it was not unnatural that Paul should suppose Agrippa to be open to an appeal based on the Jewish scriptures. In point of fact, the sympathies of Agrippa were wholly Roman, and he was destined in the future war to fight with the Romans against the Jews. He thus on the present occasion hastens to dissociate himself from the Jewish theologian before him, and with kingly scorn answers Paul's appeal: "With but little persuasion thou wouldest fain make me a Christian!" Paul is bitterly disappointed, but makes a dignified and courteous rejoinder. "I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am — except these bonds." As Festus and the royal party withdraw, they agree amongst themselves that there is nothing against Paul of the criminality which Roman law could recognize; had he not appealed to Cæsar he might have been set at liberty.

We thus reach the final phase of the story in the Voyage to Italy, which was to end in shipwreck. This is one of the "we" sections of the narrative of Acts, and is filled with the vivid details of an eyewitness. Its local allusions are still treasured by scholars as first hand evidence for the geography of antiquity. In the general drift of the story the most remarkable point is the way in which Paul gradually comes to dominate the whole incident, through the impression his personality makes upon the ship's people and the military escort. Passengers and crew are all saved, and landed upon the isle of Malta. Hospitality is shown them, and there is occasion for miracles of healing. The interrupted journey is at length resumed, and Paul finds himself in Rome.

The final brief section of the Book of Acts exhibits Paul in Rome. He is kept in honorable custody; and has no difficulty in assembling, according to his invariable custom, the leading Jews of Rome. It

is remarkable that these Jews declare that they have heard from the Holy Land no complaints against Paul, although they know that "this sect" is everywhere spoken against. Paul arranges with them a date for a long discussion, from morning till evening. The result is the usual division between those who are convinced and those who stormily oppose. Paul then turns solemnly to the Gentiles. It is added that he remained for two years, in his own hired house, discoursing to all who came.

With this the Book of Acts, and the narrative part of the New Testament, comes to an end. What further stages are to be seen of world-evangelization have to be collected from the Epistles, until we reach the prophetic book of Revelation, which serves as epilogue to the New Testament and to the whole Bible.

The Acts of the Apostles

I. The Commission of Jesus to the Apostles

II. Opening of the Gospel to Jerusalem and the Holy Land

III. Opening of the Gospel to the Gentiles

IV. Extension of the Gospel to Europe

V. The Apostle of the Gentiles Brought to Rome

The Acts of the Apostles

I. THE COMMISSION OF JESUS TO THE APOSTLES

THE former treatise I made, O Theophilus, concerning all that Jesus began both to do and to teach, until the day in which he was received up, after that he had given commandment through the Holy Ghost unto the apostles whom he had chosen: to whom he also shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which (said he) ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them: It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up, and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye looking into heaven? This Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off. And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and

Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon the Zealot, and Judas the son of James. These all with one accord continued stedfastly in prayer, with the women, and Mary the mother of Jesus, and with his brethren.

And in these days Peter stood up in the midst of the brethren, and said (and there was a multitude of persons gathered together, about a hundred and twenty): 'Brethren, it was needful that the scripture should be fulfilled, which the Holy Ghost spake before by the mouth of David concerning Judas, who was guide to them that took Jesus. For he was numbered among us, and received his portion in this ministry. Of the men therefore which have companied with us all the time that the Lord Jesus went in and went out among us, beginning from the baptism of John, unto the day that he was received up from us, of these must one become a witness with us of his resurrection.' And they put forward two, Joseph called Barsabbas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew of these two the one whom thou hast chosen, to take the place in this ministry and apostleship, from which Judas fell away, that he might go to his own place. And they gave lots for them; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

II. OPENING OF THE GOSPEL TO JERUSALEM AND THE HOLY LAND

The Day of Pentecost

And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the

multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, saying:

'Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel: *And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy. And I will shew wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: and it shall be, that whosoever shall call on the name of the Lord shall be saved.* Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him ye by the hand of lawless men did crucify and slay. This Jesus did God raise up, whereof we all are witnesses. Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath poured forth this, which ye see and hear. Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.'

Now when they heard this, they were pricked in their heart,

and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers. And fear came upon every soul: and many wonders and signs were done by the apostles.

A Miracle of Healing and Beginning of Persecution

Now Peter and John were going up into the temple at the hour of prayer, being the ninth hour. And a certain man that was lame from his mother's womb was carried, whom they laid daily at the door of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple, asked to receive an alms. And Peter, fastening his eyes upon him, with John, said, Look on us. And he gave heed unto them, expecting to receive something from them. But Peter said, Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk. And he took him by the right hand, and raised him up: and immediately his feet and his ankle-bones received strength. And leaping up, he stood, and began to walk; and he entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they took knowledge of him, that it was he which sat for alms at the Beautiful Gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

And as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people:

'Ye men of Israel, why marvel ye at this man? or why fasten

ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Christ should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord.'

And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them, being sore troubled because they taught the people, and proclaimed in Jesus the resurrection from the dead. And they laid hands on them, and put them in ward unto the morrow: for it was now eventide. But many of them that heard the word believed; and the number of the men came to be about five thousand.

And it came to pass on the morrow, that their rulers and elders and scribes were gathered together in Jerusalem; and Annas the high priest was there, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest. And when they had set them in the midst, they inquired, By what power, or in what name, have ye done this? Then Peter, filled with the Holy Ghost, said unto them:

'Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, by what means this man is made whole; be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is

there any other name under heaven, that is given among men, wherein we must be saved.'

Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And seeing the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been wrought through them, is manifest to all that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us threaten them, that they speak henceforth to no man in this name. And they called them, and charged them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them: Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye: for we cannot but speak the things which we saw and heard. And they, when they had further threatened them, let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. For the man was more than forty years old, on whom this miracle of healing was wrought.

The Apostles' Fellowship and the Sin of Ananias

And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. For neither was there among them any that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need.

And Joseph, who by the apostles was surnamed Barnabas (which is, being interpreted, Son of exhortation), a Levite, a man of Cyprus by race, having a field, sold it and brought the money, and laid it at the apostles' feet. But a certain man named Ananias, with

Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said: Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, did it not remain thine own? and after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down and gave up the ghost: and great fear came upon all that heard it. And the young men arose and wrapped him round, and they carried him out and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much. But Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and they shall carry thee out. And she fell down immediately at his feet, and gave up the ghost: and the young men came in and found her dead, and they carried her out and buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.

Stephen and Saul: Philip and the Ethiopian

Now in these days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and others: whom they set before the apostles: and when they had prayed, they laid their hands on them.

And the word of God increased; and the number of the disciples

multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith.

And Stephen, full of grace and power, wrought great wonders and signs among the people. But there arose certain men disputing with Stephen. And they were not able to withstand the wisdom and the Spirit by which he spake. Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council, and set up false witnesses, which said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel.

[*Stephen's long speech in his defence is here omitted except the closing words.*]

'Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not.'

Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul was consenting unto his death.

And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men buried Stephen, and made great lamentation over him. But Saul laid waste the church, entering into every house and haling men and women committed them to prison.

They therefore that were scattered abroad went about preaching the word. And Philip went down to the city of Samaria, and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice: and many that were palsied, and that were lame, were healed. And there was much joy in that city.

But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza. (The same is desert.) And he arose and went: and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this:

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:
In his humiliation his judgement was taken away:
His generation who shall declare?
For his life is taken from the earth.

And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they

came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And he commanded the chariot to stand still: and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.

A Later Incident of the Mission at Jerusalem

Now about that time Herod the king put forth his hands to afflict certain of the church. And he killed James the brother of John with the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also. And those were the days of unleavened bread. And when he had taken him, he put him in prison, and delivered him to four quaternions of soldiers to guard him; intending after the Passover to bring him forth to the people. Peter therefore was kept in the prison: but prayer was made earnestly of the church unto God for him. And when Herod was about to bring him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and guards before the door kept the prison. And behold, an angel of the Lord stood by him, and a light shined in the cell: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And he did so. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed; and he wist not that it was true which was done by the angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth into the city; which opened to them of its own accord: and they went out, and passed on through one street; and straightway the angel departed from him. And when Peter was come to himself, he said, Now I know of a truth, that the Lord hath sent forth his angel and delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John whose surname was Mark; where many were gathered together and were praying.

And when he knocked at the door of the gate, a maid came to answer, named Rhoda. And when she knew Peter's voice, she opened not the gate for joy, but ran in, and told that Peter stood before the gate. And they said unto her, Thou art mad. But she confidently affirmed that it was even so. And they said, It is his angel. But Peter continued knocking: and when they had opened, they saw him, and were amazed. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him forth out of the prison. And he said, Tell these things unto James, and to the brethren. And he departed, and went to another place. Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter. And when Herod had sought for him, and found him not, he examined the guards, and commanded that they should be put to death.

III. OPENING OF THE GOSPEL TO THE GENTILES

The Vision of Peter

Now there was a certain man in Cæsarea, Cornelius by name, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway. He saw in a vision openly, as it were about the ninth hour of the day, an angel of God coming in unto him, and saying to him, Cornelius. And he, fastening his eyes upon him, and being affrighted, said, What is it, Lord? And he said unto him, Thy prayers and thine alms are gone up for a memorial before God. And now send men to Joppa, and fetch one Simon, who is surnamed Peter: he lodgeth with one Simon a tanner, whose house is by the sea side. And when the angel that spake unto him was departed, he called two of his household-servants, and a devout soldier of them that waited on him continually; and having rehearsed all things unto them, he sent them to Joppa.

Now on the morrow, as they were on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour: and he became hungry, and desired to eat: but while they made ready, he fell into a trance; and he beholdeth

the heaven opened, and a certain vessel descending, as it were a great sheet, let down by four corners upon the earth: wherein were all manner of fourfooted beasts and creeping things of the earth and fowls of the heaven. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common and unclean. And a voice came unto him again the second time, What God hath cleansed, make not thou common. And this was done thrice: and straightway the vessel was received up into heaven.

Now while Peter was much perplexed in himself what the vision which he had seen might mean, behold, the men that were sent by Cornelius, having made inquiry for Simon's house, stood before the gate, and called and asked whether Simon, which was surnamed Peter, were lodging there. And while Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. But arise, and get thee down, and go with them, nothing doubting: for I have sent them. And Peter went down to the men, and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius a centurion, a righteous man and one that feareth God, and well reported of by all the nation of the Jews, was warned of God by a holy angel to send for thee into his house, and to hear words from thee. So he called them in and lodged them.

And on the morrow he arose and went forth with them, and certain of the brethren from Joppa accompanied him. And on the morrow they entered into Cæsarea. And Cornelius was waiting for them, having called together his kinsmen and his near friends. And when it came to pass that Peter entered, Cornelius met him, and fell down at his feet, and worshipped him. But Peter raised him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and findeth many come together: and he said unto them: Ye yourselves know how that it is an unlawful thing for a man that is a Jew to join himself or come unto one of another nation; and yet unto me hath God shewed that I should not call any man common or unclean: wherefore also I came without gainsaying, when I was sent for. I ask therefore with what intent ye sent for me. And Cornelius said: Four days ago, until this hour, I was keeping the ninth hour of prayer in my house;

and behold, a man stood before me in bright apparel, and saith, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call unto thee Simon, who is surnamed Peter; he lodgeth in the house of Simon a tanner, by the sea side. Forthwith therefore I sent to thee; and thou hast well done that thou art come. Now therefore we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord. And Peter opened his mouth, and said:

'Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is acceptable to him. The word which he sent unto the children of Israel, preaching good tidings of peace by Jesus Christ — he is Lord of all — that saying ye yourselves know, which was published throughout all Judæa, beginning from Galilee, after the baptism which John preached; even Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the country of the Jews, and in Jerusalem; whom also they slew, hanging him on a tree. Him God raised up the third day, and gave him to be made manifest, not to all the people, but unto witnesses that were chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he charged us to preach unto the people, and to testify that this is he which is ordained of God to be the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins.'

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of Jesus Christ. Then prayed they him to tarry certain days.

Conversion of Saul (or Paul)

But Saul, yet breathing threatening and slaughter against the disciples of the Lord, went unto the high priest, and asked of him letters to Damascus unto the synagogues, that if he found any that were of the Way, whether men or women, he might bring them bound to Jerusalem. And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest: but rise, and enter into the city, and it shall be told thee what thou must do. And the men that journeyed with him stood speechless, hearing the voice, but beholding no man. And Saul arose from the earth; and when his eyes were opened, he saw nothing; and they led him by the hand, and brought him into Damascus. And he was three days without sight, and did neither eat nor drink.

Now there was a certain disciple at Damascus, named Ananias: and the Lord said unto him in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go to the street which is called Straight, and inquire in the house of Judas for one named Saul, a man of Tarsus: for behold, he prayeth; and he hath seen a man named Ananias coming in, and laying his hands on him, that he might receive his sight. But Ananias answered, Lord, I have heard from many of this man, how much evil he did to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call upon thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will shew him how many things he must suffer for my name's sake. And Ananias departed, and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened.

And he was certain days with the disciples which were at Damascus. And straightway in the synagogues he proclaimed Jesus, that he is the Son of God. And all that heard him were amazed, and said, Is not this he that in Jerusalem made havock of them which called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the Christ.

And when many days were fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket.

And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how at Damascus he had preached boldly in the name of Jesus. And he was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they went about to kill him. And when the brethren knew it, they brought him down to Cæsarea, and sent him forth to Tarsus.

Antioch: Institution of the Missionary Journey

They that were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord. And the report concerning them came to the ears of the church which was in Jerusalem: and they sent forth Barnabas as far as Antioch: who, when he was come, and had seen the grace of God, was glad; and he exhorted them all, that with purpose of heart they would cleave unto the Lord; for he was a good man, and full of the Holy Ghost

and of faith: and much people was added unto the Lord. And he went forth to Tarsus to seek for Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that even for a whole year they were gathered together with the church, and taught much people; and that the disciples were called Christians first in Antioch.

Now there were at Antioch, in the church that was there, prophets and teachers, Barnabas, and others, and Saul. And as they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away.

How at Lystra Paul was first worshipped and then stoned

And it came to pass in Iconium, that they entered together into the synagogue of the Jews, and so spake, that a great multitude both of Jews and of Greeks believed. But the Jews that were disobedient stirred up the souls of the Gentiles, and made them evil affected against the brethren. Long time therefore they tarried there speaking boldly in the Lord, which bare witness unto the word of his grace, granting signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. And when there was made an onset both of the Gentiles and of the Jews with their rulers, to entreat them shamefully, and to stone them, they became aware of it, and fled unto the cities of Lycaonia, Lystra and Derbe, and the region round about: and there they preached the gospel.

And at Lystra there sat a certain man, impotent in his feet, a cripple from his mother's womb, who never had walked. The same heard Paul speaking: who, fastening his eyes upon him, and seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet. And he leaped up and walked. And when the multitudes saw what Paul had done, they lifted up their voice, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. And they called Barnabas, Jupiter; and Paul, Mercury, because he was the chief speaker. And the priest of Jupiter whose temple was before the city, brought oxen

and garlands unto the gates, and would have done sacrifice with the multitudes. But when the apostles, Barnabas and Paul, heard of it, they rent their garments, and sprang forth among the multitude, crying out and saying: Sirs, why do ye these things? We also are men of like passions with you, and bring you good tidings, that ye should turn from these vain things unto the living God, who made the heaven and the earth and the sea, and all that in them is: who in the generations gone by suffered all the nations to walk in their own ways. And yet he left not himself without witness, in that he did good, and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness. And with these sayings scarce restrained they the multitudes from doing sacrifice unto them.

But there came Jews thither from Antioch and Iconium: and having persuaded the multitudes, they stoned Paul, and dragged him out of the city, supposing that he was dead. But as the disciples stood round about him, he rose up, and entered into the city: and on the morrow he went forth with Barnabas to Derbe. And when they had preached the gospel to that city, and had made many disciples, they returned to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, exhorting them to continue in the faith, and that through many tribulations we must enter into the kingdom of God. And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they had believed. And they passed through Pisidia, and came to Pamphylia. And when they had spoken the word in Perga, they went down to Attalia; and thence they sailed to Antioch, from whence they had been committed to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all things that God had done with them, and how that he had opened a door of faith unto the Gentiles. And they tarried no little time with the disciples.

IV. EXTENSION OF THE GOSPEL TO EUROPE

Vision of the Man of Macedonia

And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia; and when they were come over against Mysia, they assayed to go into Bithynia; and the Spirit of Jesus suffered them not; and passing by Mysia, they came down to Troas. And a vision appeared to Paul in the night: There was a man of Macedonia standing, beseeching him, and saying, Come over into Macedonia, and help us. And when he had seen the vision, straightway we sought to go forth into Macedonia, concluding that God had called us for to preach the gospel unto them.

The Jail at Philippi: and the Earthquake

And we were in Philippi tarrying certain days. And on the sabbath day we went forth without the gate by a river side, where we supposed there was a place of prayer; and we sat down, and spake unto the women which were come together. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, one that worshipped God, heard us: whose heart the Lord opened, to give heed unto the things which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

And it came to pass, as we were going to the place of prayer, that a certain maid having a spirit of divination met us, which brought her masters much gain by soothsaying. The same following after Paul and us cried out, saying, These men are servants of the Most High God, which proclaim unto you the way of salvation. And this she did for many days. But Paul, being sore troubled, turned and said to the spirit, I charge thee in the name of Jesus Christ to come out of her. And it came out that very hour.

But when her masters saw that the hope of their gain was gone, they laid hold on Paul and Silas, and dragged them into the marketplace before the rulers, and when they had brought them unto the magistrates, they said, These men, being Jews, do exceedingly

trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans. And the multitude rose up together against them: and the magistrates rent their garments off them, and commanded to beat them with rods. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and made their feet fast in the stocks. But about midnight Paul and Silas were praying and singing hymns unto God, and the prisoners were listening to them; and suddenly there was a great earthquake, so that the foundations of the prison-house were shaken: and immediately all the doors were opened; and every one's bands were loosed. And the jailor being roused out of sleep, and seeing the prison doors open, drew his sword, and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set meat before them, and rejoiced greatly, with all his house, having believed in God.

But when it was day, the magistrates sent the serjeants, saying, Let those men go. And the jailor reported the words to Paul, saying, The magistrates have sent to let you go: now therefore come forth, and go in peace. But Paul said unto them, They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? nay verily; but let them come themselves and bring us out. And the serjeants reported these words unto the magistrates: and they feared, when they heard that they were Romans; and they came and besought them; and when they had brought them out, they asked them to go away from the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

Paul before the Philosophers of Athens

Now while Paul waited at Athens, his spirit was provoked within him, as he beheld the city full of idols. So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace every day with them that met with him. And certain also of the Epicurean and Stoic philosophers encountered him. And some said, What would this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached Jesus and the Resurrection. And they took hold of him, and brought him unto the Areopagus, saying, May we know what this new teaching is, which is spoken by thee? For thou bringest certain strange things to our ears: we would know therefore what these things mean.* And Paul stood in the midst of the Areopagus, and said:

'Ye men of Athens, in all things I perceive that ye are somewhat superstitious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription,

To an Unknown God

What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed any thing, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked: but now he commandeth men that they

*Now all the Athenians and the strangers sojourning there spent their time in nothing else but either to tell or to hear some new thing.

should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

Now when they heard of the resurrection of the dead, some mocked; but others said, We will hear thee concerning this yet again. Thus Paul went out from among them. But certain men clave unto him, and believed.

Paul at Corinth: A More Settled Ministry

After these things Paul departed from Athens, and came to Corinth. And he found a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome: and he came unto them; and because he was of the same trade, he abode with them, and they wrought; for by their trade they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded Jews and Greeks.

But when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ. And when they opposed themselves, and blasphemed, he shook out his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. And he departed thence, and went into the house of a certain man named Titus Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the ruler of the synagogue, believed in the Lord with all his house; and many of the Corinthians hearing believed, and were baptized. And the Lord said unto Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city. And he dwelt there a year and six months, teaching the word of God among them.

But when Gallio was proconsul of Achaia, the Jews with one accord rose up against Paul, and brought him before the judgement-seat, saying, This man persuadeth men to worship God contrary to the law. But when Paul was about to open his mouth,

Gallio said unto the Jews, If indeed it were a matter of wrong or of wicked villany, O ye Jews, reason would that I should bear with you: but if they are questions about words and names and your own law, look to it yourselves; I am not minded to be a judge of these matters. And he drave them from the judgement-seat. And they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgement-seat. And Gallio cared for none of these things.

V. THE APOSTLE OF THE GENTILES BROUGHT TO ROME

Paul and the Mob of Ephesus

And Paul came to Ephesus. And he entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus. And this continued for the space of two years; so that all they which dwelt in Asia heard the word of the Lord, both Jews and Greeks. And God wrought special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out. But certain also of the strolling Jews, exorcists, took upon them to name over them which had the evil spirits the name of the Lord Jesus, saying, I adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, a chief priest, which did this. And the evil spirit answered and said unto them, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and mastered both of them, and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus; and fear fell upon them all, and the name of the Lord Jesus was magnified. Many also of them that had believed came, confessing, and declaring their deeds. And not a few of them that practised curious arts brought

their books together, and burned them in the sight of all: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of the Lord and prevailed.

Now after these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. And having sent into Macedonia two of them that ministered unto him, Timothy and Erastus, he himself stayed in Asia for a while.

And about that time there arose no small stir concerning the Way. For a certain man named Demetrius, a silversmith, which made silver shrines of Diana, brought no little business unto the craftsmen; whom he gathered together, with the workmen of like occupation, and said: Sirs, ye know that by this business we have our wealth. And ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: and not only is there danger that this our trade come into disrepute; but also that the temple of the great goddess Diana be made of no account, and that she should even be deposed from her magnificence, whom all Asia and the world worshippeth. And when they heard this, they were filled with wrath, and cried out, saying, Great is Diana of the Ephesians. And the city was filled with the confusion: and they rushed with one accord into the theatre, having seized Gaius and Aristarchus, men of Macedonia, Paul's companions in travel. And when Paul was minded to enter in unto the people, the disciples suffered him not. And certain also of the chief officers of Asia, being his friends, sent unto him, and besought him not to adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was in confusion; and the more part knew not wherefore they were come together. And they brought Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made a defence unto the people. But when they perceived that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. And when the townclerk had quieted the multitude, he saith, Ye men of Ephesus, what man is there who knoweth not how that the city of the Ephesians is "temple-keeper of the great Diana," and

of the image which fell down from Jupiter? Seeing then that these things cannot be gainsaid, ye ought to be quiet, and to do nothing rash. For ye have brought hither these men, which are neither robbers of temples nor blasphemers of our goddess. If therefore Demetrius, and the craftsmen that are with him, have a matter against any man, the courts are open, and there are proconsuls: let them accuse one another. But if ye seek any thing about other matters, it shall be settled in the regular assembly. For indeed we are in danger to be accused concerning this day's riot, there being no cause for it: and as touching it we shall not be able to give account of this concourse. And when he had thus spoken, he dismissed the assembly.

And after the uproar was ceased, Paul having sent for the disciples and exhorted them, took leave of them, and departed.

Paul's Farewell to the Church at Ephesus

Paul had determined to sail past Ephesus, that he might not have to spend time in Asia; for he was hastening, if it were possible for him, to be at Jerusalem the day of Pentecost.

And from Miletus he sent to Ephesus, and called to him the elders of the church. And when they were come to him, he said unto them:

'Ye yourselves know, from the first day that I set foot in Asia, after what manner I was with you all the time, serving the Lord with all lowliness of mind, and with tears, and with trials which befell me by the plots of the Jews: how that I shrank not from declaring unto you anything that was profitable, and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost testifieth unto me in every city, saying that bonds and afflictions abide me. But I hold not my life of any account, as dear unto myself, so that I may accomplish my course, and the ministry which I received from the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I went about preaching the kingdom, shall see my face no

more. Wherefore I testify unto you this day, that I am pure from the blood of all men. For I shrank not from declaring unto you the whole counsel of God. Take heed unto yourselves, and to all the flock, in the which the Holy Ghost hath made you bishops, to feed the church of God, which he purchased with his own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so labouring ye ought to help the weak, and to remember the words of the Lord Jesus, how he himself said, It is more blessed to give than to receive.'

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the word which he had spoken, that they should behold his face no more. And they brought him on his way unto the ship.

Paul and the Mob of Jerusalem

And when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he rehearsed one by one the things which God had wrought among the Gentiles by his ministry. And they, when they heard it, glorified God; and they said unto him, Thou seest, brother, how many thousands there are among the Jews of them which have believed; and they are all zealous for the law: and they have been informed concerning thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, telling them not to circumcise their children, neither to walk after the customs. What is it therefore? they will certainly hear that thou art come.

Do therefore this that we say to thee: We have four men which have a vow on them; these take, and purify thyself with them, and be at charges for them, that they may shave their heads: and all shall know that there is no truth in the things whereof they have been informed concerning thee; but that thou thyself also walkest orderly, keeping the law. But as touching the Gentiles which have believed, we wrote, giving judgement that they should keep themselves from things sacrificed to idols, and from blood, and from what is strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them went into the temple, declaring the fulfilment of the days of purification, until the offering was offered for every one of them.

And when the seven days were almost completed, the Jews from Asia, when they saw him in the temple, stirred up all the multitude, and laid hands on him, crying out, Men of Israel, help: This is the man, that teacheth all men everywhere against the people, and the law, and this place: and moreover he brought Greeks also into the temple, and hath defiled this holy place. For they had before seen with him in the city Trophimus the Ephesian, whom they supposed that Paul had brought into the temple. And all the city was moved, and the people ran together: and they laid hold on Paul, and dragged him out of the temple: and straightway the doors were shut. And as they were seeking to kill him, tidings came up to the chief captain of the band, that all Jerusalem was in confusion. And forthwith he took soldiers and centurions, and ran down upon them: and they, when they saw the chief captain and the soldiers, left off beating Paul. Then the chief captain came near, and laid hold on him, and commanded him to be bound with two chains; and inquired who he was, and what he had done. And some shouted one thing, some another, among the crowd: and when he could not know the certainty for the uproar, he commanded him to be brought into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the crowd; for the multitude of the people followed after, crying out, Away with him.

And as Paul was about to be brought into the castle, he saith unto the chief captain, May I say something unto thee? And he said, Dost thou know Greek? Art thou not then the Egyptian,

which before these days stirred up to sedition and led out into the wilderness the four thousand men of the Assassins? But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. And when he had given him leave, Paul, standing on the stairs, beckoned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew language, saying:

'Brethren and fathers, hear ye the defence which I now make unto you.'

And when they heard that he spake unto them in the Hebrew language, they were the more quiet: and he saith:

'I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day: and I persecuted this Way unto the death, binding and delivering into prisons both men and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and journeyed to Damascus, to bring them also which were there unto Jerusalem in bonds, for to be punished. And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do. And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, well reported of by all the Jews that dwelt there, came unto me, and standing by me said unto me, Brother Saul, receive thy sight. And in that very hour I looked up on him. And he said, The God of our fathers hath appointed thee to know his will, and to see the Righteous One, and to hear a voice from his mouth. For thou shalt be a witness for him unto

all men of what thou hast seen and heard. And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name. And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagogue them that believed on thee: and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart: for I will send thee forth far hence unto the Gentiles.'

And they gave him audience unto this word; and they lifted up their voice, and said, Away with such a fellow from the earth: for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him. And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman. And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then which were about to examine him straightway departed from him: and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.

But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them.

And Paul, looking stedfastly on the council, said, Brethren, I have lived before God in all good conscience until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. Then said Paul unto him, God shall

smite thee, thou whited wall: and sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And they that stood by said, Revilest thou God's high priest? And Paul said, I wist not, brethren, that he was high priest: for it is written, *Thou shalt not speak evil of a ruler of thy people.* But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, a son of Pharisees: touching the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and Sadducees: and the assembly was divided.* And there arose a great clamour: and some of the scribes of the Pharisees' part stood up, and strove, saying, We find no evil in this man: and what if a spirit hath spoken to him, or an angel? And when there arose a great dissension, the chief captain, fearing lest Paul should be torn in pieces by them, commanded the soldiers to go down and take him by force from among them, and bring him into the castle.

And the night following the Lord stood by him, and said, Be of good cheer: for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome.

Conspiracy to slay Paul: his Trial before the Governor Felix

And when it was day, the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which made this conspiracy. And they came to the chief priests and the elders, and said, We have bound ourselves under a great curse, to taste nothing until we have killed Paul. Now therefore do ye with the council signify to the chief captain that he bring him down unto you, as though ye would judge of his case more exactly: and we, or ever he come near, are ready to slay him. But Paul's sister's son heard of their lying in wait, and he came and entered into the castle, and told Paul. And Paul called unto him one of the centurions, and said, Bring this young man unto the chief captain: for he hath something to tell him. So he took

* For the Sadducees say there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

him, and brought him to the chief captain, and saith, Paul the prisoner called me unto him, and asked me to bring this young man unto thee, who hath something to say to thee. And the chief captain took him by the hand, and going aside asked him privately, What is that thou hast to tell me? And he said, The Jews have agreed to ask thee to bring down Paul to-morrow unto the council, as though thou wouldest inquire somewhat more exactly concerning him. Do not thou therefore yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves under a curse, neither to eat nor to drink till they have slain him: and now are they ready, looking for the promise from thee. So the chief captain let the young man go, charging him, Tell no man that thou hast signified these things to me. And he called unto him two of the centurions, and said, Make ready two hundred soldiers to go as far as Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night: and he bade them provide beasts, that they might set Paul thereon, and bring him safe unto Felix the governor. And he wrote a letter after this form:

Claudius Lysias:

Unto the most excellent Governor Felix:

Greeting.

This man was seized by the Jews, and was about to be slain of them, when I came upon them with the soldiers, and rescued him, having learned that he was a Roman. And desiring to know the cause wherefore they accused him, I brought him down unto their council: whom I found to be accused about questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was shewn to me that there would be a plot against the man, I sent him to thee forthwith, charging his accusers also to speak against him before thee.

So the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. But on the morrow they left the horsemen to go with him, and returned to the castle: and they, when they came to Cæsarea, and delivered the letter to the governor, presented Paul also before him. And when he had read

it, he asked of what province he was; and when he understood that he was of Cilicia, I will hear thy cause, said he, when thine accusers also are come: and he commanded him to be kept in Herod's palace.

And after five days the high priest Ananias came down with certain elders, and with an orator, one Tertullus; and they informed the governor against Paul. And when he was called, Tertullus began to accuse him, saying:

'Seeing that by thee we enjoy much peace, and that by thy providence evils are corrected for this nation, we accept it in all ways and in all places, most excellent Felix, with all thankfulness. But, that I be not further tedious unto thee, I intreat thee to hear us of thy clemency a few words. For we have found this man a pestilent fellow, and a mover of insurrections among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes: who moreover assayed to profane the temple: on whom also we laid hold: from whom thou wilt be able, by examining him thyself, to take knowledge of all these things, whereof we accuse him.'

And the Jews also joined in the charge, affirming that these things were so. And when the governor had beckoned unto him to speak, Paul answered:

'Forasmuch as I know that thou hast been of many years a judge unto this nation, I do cheerfully make my defence: seeing that thou canst take knowledge, that it is not more than twelve days since I went up to worship at Jerusalem: and neither in the temple did they find me disputing with any man or stirring up a crowd, nor in the synagogues, nor in the city. Neither can they prove to thee the things whereof they now accuse me. But this I confess unto thee, that after the Way which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets: having hope toward God, which these also themselves look for, that there shall be a resurrection both of the just and unjust. Herein do I also exercise myself to have a conscience void of offence toward God and men alway. Now after many years I came to bring alms to my nation, and offerings: amidst which they found me purified in the temple, with no crowd, nor yet with tumult: but there were certain Jews from Asia — who ought to have been

here before thee, and to make accusation, if they had aught against me: or else let these men themselves say what wrong-doing they found, when I stood before the council; except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question before you this day.'

But Felix, having more exact knowledge concerning the Way, deferred them, saying, When Lysias the chief captain shall come down, I will determine your matter. And he gave order to the centurion that he should be kept in charge, and should have indulgence; and not to forbid any of his friends to minister unto him.

But after certain days, Felix came with Drusilla, his wife, which was a Jewess, and sent for Paul, and heard him concerning the faith in Christ Jesus. And as he reasoned of righteousness, and temperance, and the judgement to come, Felix was terrified, and answered, Go thy way for this time; and when I have a convenient season, I will call thee unto me. He hoped withal that money would be given him of Paul: wherefore also he sent for him the oftener, and communed with him. But when two years were fulfilled, Felix was succeeded by Porcius Festus; and desiring to gain favour with the Jews, Felix left Paul in bonds.

Paul before Festus and Agrippa: the Appeal to Cæsar

Festus having come into the province, after three days went up to Jerusalem from Cæsarea. And the chief priests and the principal men of the Jews informed him against Paul; and they besought him, asking favour against him, that he would send for him to Jerusalem; laying wait to kill him on the way. Howbeit Festus answered, that Paul was kept in charge at Cæsarea, and that he himself was about to depart thither shortly. Let them therefore, saith he, which are of power among you, go down with me, and if there is anything amiss in the man, let them accuse him.

And when he had tarried among them not more than eight or ten days, he went down unto Cæsarea; and on the morrow he sat on the judgement-seat, and commanded Paul to be brought. And when he was come, the Jews which had come down from Jerusalem stood round about him, bringing against him many and

grievous charges, which they could not prove; while Paul said in his defence, Neither against the law of the Jews, nor against the temple, nor against Cæsar, have I sinned at all. But Festus, desiring to gain favour with the Jews, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? But Paul said, I am standing before Cæsar's judgement-seat, where I ought to be judged: to the Jews have I done no wrong, as thou also very well knowest. If then I am a wrong-doer, and have committed anything worthy of death, I refuse not to die: but if none of those things is true, whereof these accuse me, no man can give me up unto them. I appeal unto Cæsar. Then Festus, when he had conferred with the council, answered, Thou hast appealed unto Cæsar: unto Cæsar shalt thou go.

Now when certain days were passed, Agrippa the king and Bernice arrived at Cæsarea, and saluted Festus. And as they tarried there many days, Festus laid Paul's case before the king, saying, There is a certain man left a prisoner by Felix: about whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, asking for sentence against him. To whom I answered, that it is not the custom of the Romans to give up any man, before that the accused have the accusers face to face, and have had opportunity to make his defence concerning the matter laid against him. When therefore they were come together here, I made no delay, but on the next day sat down on the judgement-seat, and commanded the man to be brought. Concerning whom, when the accusers stood up, they brought no charge of such evil things as I supposed; but had certain questions against him of their own religion, and of one Jesus, who was dead, whom Paul affirmed to be alive. And I, being perplexed how to inquire concerning these things, asked whether he would go to Jerusalem, and there be judged of these matters. But when Paul had appealed to be kept for the decision of the emperor, I commanded him to be kept till I should send him to Cæsar. And Agrippa said unto Festus, I also could wish to hear the man myself. To-morrow, saith he, thou shalt hear him.

So on the morrow, when Agrippa was come, and Bernice, with great pomp, and they were entered into the place of hearing, with the chief captains, and the principal men of the city, at the com-

mand of Festus Paul was brought in. And Festus saith: 'King Agrippa, and all men which are here present with us, ye behold this man, about whom all the multitude of the Jews made suit to me, both at Jerusalem and here, crying that he ought not to live any longer. But I found that he had committed nothing worthy of death: and as he himself appealed to the emperor I determined to send him. Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, king Agrippa, that, after examination had, I may have somewhat to write. For it seemeth to me unreasonable, in sending a prisoner, not withal to signify the charges against him.'

And Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence:

'I think myself happy, king Agrippa, that I am to make my defence before thee this day touching all the things whereof I am accused by the Jews: especially because thou art expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life then from my youth up, which was from the beginning among mine own nation, and at Jerusalem, know all the Jews; having knowledge of me from the first, if they be willing to testify, how that after the straitest sect of our religion I lived a Pharisee. And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O king! Why is it judged incredible with you, if God doth raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogues, I strove to make them blaspheme; and being exceedingly mad against them, I persecuted them even unto foreign cities. Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on

the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.'

And as he thus made his defence, Festus saith with a loud voice, 'Paul, thou art mad; thy much learning doth turn thee to madness.' But Paul saith, 'I am not mad, most excellent Festus; but speak forth words of truth and soberness. For the king knoweth of these things, unto whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner. King Agrippa, believest thou the prophets? I know that thou believest.' And Agrippa said unto Paul, 'With but little persuasion thou wouldest fain make me a Christian.' And Paul said, 'I would to God, that whether with little or with much, not thou only, but also all that hear me this day, might become such as I am, except these bonds.'

And the king rose up, and the governor, and Bernice, and they

that sat with them: and when they had withdrawn, they spake one to another, saying, This man doeth nothing worthy of death or of bonds. And Agrippa said unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

The Voyage to Italy and Shipwreck

And when it was determined that we should sail for Italy, they delivered Paul and certain other prisoners to a centurion named Julius, of the Augustan band. And embarking in a ship of Adramyttium, which was about to sail unto the places on the coast of Asia, we put to sea, Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon: and Julius treated Paul kindly, and gave him leave to go unto his friends and refresh himself. And putting to sea from thence, we sailed under the lee of Cyprus, because the winds were contrary. And when we had sailed across the sea which is off Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing for Italy; and he put us therein. And when we had sailed slowly many days, and were come with difficulty over against Cnidus, the wind not further suffering us, we sailed under the lee of Crete, over against Salmone; and with difficulty coasting along it we came unto a certain place called Fair Havens; nigh whereunto was the city of Lasea.

And when much time was spent, and the voyage was now dangerous, because the Fast was now already gone by, Paul admonished them, and said unto them, Sirs, I perceive that the voyage will be with injury and much loss, not only of the lading and the ship, but also of our lives. But the centurion gave more heed to the master and to the owner of the ship, than to those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to put to sea from thence, if by any means they could reach Phœnix, and winter there; which is a haven of Crete, looking north-east and south-east. And when the south wind blew softly, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close in shore. But after no long time there beat down from it a tempestuous wind, which is called Euraquilo: and when the ship

was caught, and could not face the wind, we gave way to it, and were driven. And running under the lee of a small island called Cauda, we were able, with difficulty, to secure the boat: and when they had hoisted it up, they used helps, under-girding the ship; and, fearing lest they should be cast upon the Syrtis, they lowered the gear, and so were driven. And as we laboured exceedingly with the storm, the next day they began to throw the freight overboard; and the third day they cast out with their own hands the tackling of the ship. And when neither sun nor stars shone upon us for many days, and no small tempest lay on us, all hope that we should be saved was now taken away. And when they had been long without food, then Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have set sail from Crete, and have gotten this injury and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but only of the ship. For there stood by me this night an angel of the God whose I am, whom also I serve, saying, Fear not, Paul; thou must stand before Cæsar: and lo, God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even so as it hath been spoken unto me. Howbeit we must be cast upon a certain island.

But when the fourteenth night was come, as we were driven to and fro in the sea of Adria, about midnight the sailors surmised that they were drawing near to some country; and they sounded, and found twenty fathoms: and after a little space, they sounded again, and found fifteen fathoms. And fearing lest haply we should be cast ashore on rocky ground, they let go four anchors from the stern, and wished for the day. And as the sailors were seeking to flee out of the ship, and had lowered the boat into the sea, under colour as though they would lay out anchors from the foreship, Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Then the soldiers cut away the ropes of the boat, and let her fall off. And while the day was coming on, Paul besought them all to take some food, saying, This day is the fourteenth day that ye wait and continue fasting, having taken nothing. Wherefore I beseech you to take some food: for this is for your safety: for there shall not a hair perish

from the head of any of you. And when he had said this, and had taken bread, he gave thanks to God in the presence of all: and he brake it, and began to eat. Then were they all of good cheer, and themselves also took food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea. And when it was day, they knew not the land: but they perceived a certain bay with a beach, and they took counsel whether they could drive the ship upon it. And casting off the anchors, they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind, they made for the beach. But lighting upon a place where two seas met, they ran the vessel aground; and the foreship struck and remained unmoveable, but the stern began to break up by the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, desiring to save Paul, stayed them from their purpose; and commanded that they which could swim should cast themselves overboard, and get first to the land: and the rest, some on planks, and some on other things from the ship. And so it came to pass, that they all escaped safe to the land.

And when we were escaped, then we knew that the island was called Melita. And the barbarians shewed us no common kindness: for they kindled a fire, and received us all, because of the present rain, and because of the cold. But when Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out by reason of the heat, and fastened on his hand. And when the barbarians saw the beast hanging from his hand, they said one to another, No doubt this man is a murderer, whom, though he hath escaped from the sea, yet Justice hath not suffered to live. Howbeit he shook off the beast into the fire, and took no harm. But they expected that he would have swollen, or fallen down dead suddenly: but when they were long in expectation, and beheld nothing amiss come to him, they changed their minds, and said that he was a god.

Now in the neighbourhood of that place were lands belonging to the chief man of the island, named Publius; who received us, and entertained us three days courteously. And it was so, that the

father of Publius lay sick of fever and dysentery: unto whom Paul entered in, and prayed, and laying his hands on him healed him. And when this was done, the rest also which had diseases in the island came, and were cured: who also honoured us with many honours; and when we sailed, they put on board such things as we needed.

And after three months we set sail in a ship of Alexandria, which had wintered in the island, whose sign was The Twin Brothers. And touching at Syracuse, we tarried there three days. And from thence we made a circuit, and arrived at Rhegium: and after one day a south wind sprang up, and on the second day we came to Puteoli: where we found brethren, and were intreated to tarry with them seven days: and so we came to Rome. And from thence the brethren, when they heard of us, came to meet us as far as The Market of Appius, and The Three Taverns: whom when Paul saw, he thanked God, and took courage.

Paul in Rome

And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him.

And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them: I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore did I intreat you to see and to speak with me: for because of the hope of Israel I am bound with this chain. And they said unto him, We neither received letters from Judæa concerning thee, nor did any of the brethren come hither and report or speak any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, it is known to us that everywhere it is spoken against.

And when they had appointed him a day, they came to him into

his lodging in great number; to whom he expounded the matter, testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved. And when they agreed not among themselves, they departed, after that Paul had spoken one word: Well spake the Holy Ghost by Isaiah the prophet unto your fathers, saying: *Go thou unto this people, and say, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them.* Be it known therefore unto you, that this salvation of God is sent unto the Gentiles: they will also hear.

And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him.

INTRODUCTION TO THE EPISTLES AND REVELATION

In the New Testament, after the departure of Jesus from the earth, the leadership of Christianity is in the hands of the Apostles. The lucid narrative of the Book of Acts records the doings of these apostles. But history includes, not only men's actions, but also their thoughts. We might have expected that such literature as the New Testament would have presented Christian thought in the form of discourses or philosophic treatises. In fact, it is given us in a succession of epistles, such as bring it home to every mind. A very small fraction of us can claim to be orators or philosophers. But every reader of the New Testament is an author in the sense of being a writer of letters.

The basis upon which the New Testament epistles rest is that of the personal letter. There may, of course, be superficial differences between the letter of ancient and of modern times. A modern letter commences with the name of the person addressed; the writer's signature comes at the end. In the New Testament the writer and the party addressed stand together at the beginning. But the difference does not matter. "Unto Gaius the beloved" is our "Dear Gaius." Sometimes in the New Testament the writer's signature appears also at the close of the epistle. We gather that spurious letters had been circulated in the name of Paul, and he announces his intention of adding an autograph signature as a guarantee of genuineness. This we often find; and one case of it is curious. "See," adds Paul at the end of the Epistle to the Galatians, "with how large letters I have written to you with mine own hand." The passage has interest in reference to a view held by some that Paul's infirmity — what he styles his "thorn in the flesh" — took the form of severe eye trouble, such as would make his caligraphy abnormal. The epistles are thus dictated to an amanuensis; and in one case the amanuensis joins in the salutations of the epistle: "I, Tertius, who write the epistle, salute you in the Lord." These salutations which

close many of the epistles correspond to greetings at the end of a modern letter. "Salute Prisca and Aquila" is like our "Give my love to So-and-so;" "Erastus the treasurer of the city saluteth you," "All the brethren salute you," suggest our "The mayor sends his compliments," or, "All of the family who are at home join in kind regards." It would appear that there was more chance of such salutations becoming effective than is the case with our modern letter; for the New Testament epistle was to be read aloud to the church, and in one case it is added, "Salute ye one another with a holy kiss." And three of the epistles are in the full sense personal letters; especially the charming letter of Paul to his friend Philemon and his family, in which he sends back to him a runaway slave who has been converted under Paul's ministry; Paul is confident that this slave will be received as a "brother in the Lord."

From the basis of the familiar letter the New Testament epistle rises to the status of great literature by virtue of the dignity of the author and the subject. We have already seen the origin of these missionary epistles. At one point in the narrative of the Acts it might have seemed that the missionary journey was to be the sole machinery for the propagation of Christianity. But Paul's labors in the great cities of Europe limit the frequency of these missionary journeys, and he has to bring in literature to supplement personal visits. Such epistles are often called forth by special circumstances of a particular church. The apostle deals with these emergencies; but in discussing them he rises from time to time to matters of permanent import. Thus it is in these epistles we find developed the fundamental ideas of Christian life. It is here we see enunciated the sublime thought of Christian liberty: the freedom from the letter of the law for those with whom the whole law has become an inspiration. Here again we trace the rise of the conception of the church as the "body of Christ." Through epistle after epistle we see how the death and resurrection of Jesus are to the Christian not mere historical facts of the past; they are apprehended by the faithful as a death to sin and a rise to the life of righteousness. And it is an epistle which unfolds the climax, beyond all spiritual gifts, of the spiritual graces of faith, hope, LOVE.

But not only does the New Testament epistle rise to be a vehicle of the highest thought, it also grows to be a literary medium for circulation of thought through the churches. We have traces of the circular letter, intended for distribution to several churches, with possibility of variations in particular cases. We hear how a letter to one church is to be read to another, and there is exchange of epistles among the different cities. It is no doubt the initiation of Paul that mainly brings about this widening range of epistolary intercourse. And an interesting testimony to this is found where, in an epistle of Peter, the writer says:

Even as our beloved brother Paul also, according to the wisdom given to him, wrote unto you; as also in all his epistles, speaking in them of these things; wherein are some things hard to be understood, which the ignorant and unstedfast wrest, as they do also the other scriptures, unto their own destruction.

The degree to which this circulating medium for Christian truth has extended is indicated by the fact that some of the epistles are addressed to "the brethren of the Dispersion": which word "Dispersion" is regularly applied to the whole Jewish people scattered by the captivity through all parts of the eastern world. Modern journalism is not more truly a medium of exchanging thought for those who are not authors of books than the epistles of the New Testament are the medium for the circulation of Christian ideas and sentiment.

As this epistolary literature becomes more and more widely extended, it is natural that other kinds of literature, not essentially epistles, should have epistolary form given to them in order to adapt them to this medium of circulation. Of this nature is the great "Epistle to Hebrews," one of the most elaborate and eloquent of religious discourses. It is not addressed to any church, but to members of all churches who are of Hebrew origin; and the unknown author writes as a specialist in Hebrew ritual and law. A still more striking case is the Wisdom epistles. The Hebrew philosophy of life naturally expresses itself in collections of essays and shorter sayings. Two of these collections of Christian wisdom stand amongst the epistles. In that of St. James, a modicum of epistolary form is given by an inscription to the "Twelve Tribes

which are of the Dispersion." The traditional "First Epistle of St. John" is really the "Wisdom of St. John." Nothing whatever of opening inscription or concluding salutations is here found; but, on the contrary, there is a formal prologue and epilogue, which bring into a unity the separate writings, or 'Thoughts,' making up the rest of the book.

Thus it appears that the Epistles, besides constituting a literature of Christian thought, also serve to carry on the course of history of the primitive church, contemporaneous with and beyond the narrative of the Book of Acts. New Testament epistles do not, like modern letters, contain indications of exact dates; the chronology has to be discovered by inference. Without going into disputed questions, it may be said that the order in which the epistles appear in the present work is an approximation to the chronological order, except that, in such cases as the Wisdom epistles, there is little material for determining when these came into the train of circulation. We have first the epistles of Paul's missionary activity. These reach a climax in the great Epistle to the Romans, where Paul, delayed in his projected visit to Rome, sends on an epistle before him; addressing the metropolis of the world he here presents Christianity as a whole, with appeal to the two sides of the intellectual world, Hebrew and Greek. Then we have four epistles written during the apostle's long imprisonment in Rome. It is natural that these letters do not deal so fully as the preceding letters with particular circumstances of the churches, with which as a prisoner Paul would be imperfectly in touch, but are for the most part rapturous celebrations of Christian truth. The last epistles of Paul are the pastoral epistles to his colleagues Timothy and Titus. The bulk of these deals with matters of administration; but it is in the latest of them that we get the last word of the apostle when he is expecting his final trial and martyrdom.

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

The epistles that are not from Paul in one important point carry us on to the closing period of the New Testament era. The "last days" reveal an outburst in the churches of what is called by an apt name, antinomianism. Paul's conception of Christian liberty is a noble thought: but it is obviously one which lends itself to frightful perversion. In place of the liberty which substitutes the spirit for the letter of law we now have antagonism to all idea of law. Christian love is made a cover for fleshly indulgence; the spirit of order in the life of the churches, for which Paul had so often contended, becomes a spiritual anarchy and "railing at dignities."

And this leads us naturally to the final book of the New Testament, the Revelation of St. John. It has this much in common with the epistles that its Prologue takes the form of addresses to the Seven Churches of Asia. But these addresses are not the words of St. John himself: they are words he has received in supernatural vision. And the vision of the Prologue is extended, in the body of the book, into a succession of visions which resemble and transcend the prophetic visions of the Old Testament. In this book the New Testament reaches its Epilogue. The gradually enlarging conception of Jesus Christ, which has been maintained through narrative and epistles, attains finality when vision presents Him as king of all kings and lord of all lords. The witnessing for Jesus, which has been seen extending from Jerusalem to the nations of the earth, attains in vision its goal, and the kingdom of the world becomes the kingdom of our Lord and of his Christ.

What has been said will explain the mode in which this portion of the New Testament is presented in the present work. Portions of the epistles which are local and temporary in their application are omitted. On the other hand, every one of the epistles is a distinct contribution to the thought of the Bible. Accordingly, each epistle is presented in a summary, which seeks to bring out its individual character and its leading ideas. To each summary are appended notable passages of the epistle, so that the writer's great thoughts may be read in his own language.

One word of comment may be added. Some modern readers find the epistles, especially those of St. Paul, difficult writings. It should be understood in what the difficulty consists. St. Paul is one of the world's greatest masters of style. But there is one element of his style that may strike a very modern reader as foreign. Speaking in general terms, we may say that the world has known two great models of literary style, coming from the two main sources of modern culture, Hebrew and Greek. In the English language these two modes of expression contended for a time. Our great prose writers, up to and including Milton, leaned to the Greek model; in later times the Hebrew style has more and more prevailed. The difference of the two corresponds with the difference, in grammar, between coördinate and subordinate sentence construction. Parallelism of clauses was so inherent in the Hebrew language that it became the basis of Hebrew verse; it is natural that its prose writers also favor the flow of comparatively simple sentences and clauses bound together by more or less of parallelism. On the contrary, the Greek language is particularly rich in prepositions, conjunctions, and other particles, which indicate subtly and clearly the subordination of clause to clause. The Greek model of style has one advantage, that it allows thoughts to express themselves precisely as they arise in the mind of a fervid thinker, without any obligation to adapt expression to some received fashion of speech. Now, Paul was a meeting point of Hebraic and Hellenic; versed in Greek culture he had also sat at the feet of the Hebrew Gamaliel. The rapid flow of parallel clauses and sentences which makes the Hebrew model is conspicuously illustrated in his epistles. But at other times his thoughts lend themselves to the Greek complexity of subordinate sentences. These are the passages which may strike a modern reader as difficult. Paul is a great master of digression: not the digression in which the thread of thought is lost, but the freedom which allows digression to follow digression with a certainty that the original thread of thought can be recovered. The apparent difficulty is partly a question of printing. One of the most complicated sentences in the New Testament (*I Peter* 3^{18}) would appear far less complex if our mode of printing allowed the digressional structure to strike the eye; thus:

Christ suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh —

but quickened in the spirit: in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water; —

which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;

who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him: —

then as Christ suffered in the flesh, arm yourself also with the same mind

(for he that hath suffered in the flesh hath ceased from sin)

that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

The student should not regard difficulties of such a kind as obstructions; he should recognise that he is encountering a larger instrument of expression than his own, and should seek by effort — perhaps the effort of memorizing — to assimilate the new element of style. In the apt phrase of Browning, this is the duty of followers to a leader, that they should "learn his great language," enlarging at once their stock of thoughts and powers of expression.

The Epistles and Revelation

Missionary Epistles of St. Paul
- The Epistles to the Thessalonians
- The Epistle to the Galatians
- The First Epistle to the Corinthians
- The Second Epistle to the Corinthians
- The Epistle to the Romans

Epistles of Paul's Imprisonment
- The Epistle to the Ephesians
- The Epistle to the Colossians
- The Epistle to Philemon
- The Epistle to the Philippians

Last Epistles of St. Paul
- The First Epistle to Timothy
- The Epistle to Titus
- The Second Epistle to Timothy

Miscellaneous Epistolary Literature
- An Epistle to Hebrews
- The Wisdom Epistle of St. James
- The First Epistle of St. Peter
- The Second Epistle of St. Peter
- The Epistle of St. Jude
- The Wisdom (or First Epistle) of St. John
- The Second and Third Epistles of St. John

The Revelation of St. John

MISSIONARY EPISTLES OF ST. PAUL

THE EPISTLES TO THE THESSALONIANS

It has been pointed out in the Introduction to this portion of Scripture, that these missionary epistles will often be called forth by special circumstances of some particular church; but the apostle, in dealing with these special circumstances, will from time to time rise to themes of general and enduring interest.

One notable feature of the primitive church was the fixed idea that the "coming of Christ," and end of the world, was close at hand. Now, it would appear that in the Church of Thessalonica some of the brethren had died. In the tension of feeling caused by the expectation of the immediate end of the world this circumstance had come with a shock; it raised the question whether these brethren had fallen out of the Christian hope. The purpose of the First Epistle to the Thessalonians was to give reassurance on this topic. But in discussing it Paul rises to the whole theme of the Christian resurrection.

The purpose of the Second Epistle is to correct some misunderstandings which had arisen upon the reception of the First Epistle. Not misunderstandings only: there appears to have been unauthorized use of Paul's name, and he announces his purpose of appending an autograph signature to future epistles. This we frequently find in the epistles which follow. In dealing with these misunderstandings Paul expresses himself in phrases of current controversies which have lost their meaning to modern readers.

Both epistles, and the missionary epistles generally, contain also expressions of affection for the people the writer is addressing, and notices of his movements.

Passages

We would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are

alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore exhort one another, and build each other up, even as also ye do.

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We beseech you, brethren, to know them that labour among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves. And we exhort you, brethren, admonish the disorderly, encourage the fainthearted, support the weak, be long-suffering toward all. See that none render unto any one evil for evil: but alway follow after that which is good, one toward another, and toward all. Rejoice alway; pray without ceasing; in every thing give thanks: for this is the will of God in Christ Jesus to youward. Quench not the Spirit; despise not prophesyings; prove all things; hold fast that which is good; abstain from every form of evil.

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

Brethren, pray for us.

THE EPISTLE TO THE GALATIANS

This epistle is connected with a crisis in church history. One of the foremost obstacles to the early propagation of Christianity was found in the zeal of Christian converts from the Jewish race, who insisted that Gentile converts, in order to become Christians, must accept the whole obligation of the Mosaic law. This movement is often spoken of as "The Circumcision," from the foundation rite of Jewish law. To Paul, though as a Jew by birth he observed the law himself, this attempt to thrust it upon Gentile converts seemed subversive of the fundamental conception of the Christian religion as a spiritual union with Christ. In the "Churches of Galatia," to whom this letter is written, this heresy seems to have gained such force that Paul is led to open his epistle with words of severe remonstrance.

I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again, If any man preacheth unto you any gospel other than that which ye received, let him be anathema.

In meeting this danger Paul is obliged to insist upon his apostolic authority, as against the authority of the Judaizing teachers; and gives many details of his life to show how he received his call to be the apostle of the Gentiles direct from the Lord Jesus, and not from men. Great part of the epistle is made by close argument on minute points suitable to the controversies of the time. Its general drift is that both Abraham, who lived before the Law came, and those who lived under the Law, had their true justification in their spiritual faith.

Two points are especially noteworthy. As Paul is contending that, in the general scheme of God's providence, the Law had only a temporary

place, he uses a most striking figure, the force of which is in danger of being lost to the English reader through changes in the meaning of words. The Law, he says, was our 'tutor' to bring us to Christ. The word in the original is 'pedagogue.' Both by etymology (*pedagogue* means *child-usher*), and by the usages of ancient life, the pedagogue was not the teacher, but the servant who escorted the pupil to the school. Again: in arguing against the imposition of the Mosaic law upon Gentiles Paul rises to the sublime idea of Christian 'liberty': how this is no relaxation of law, but a state of mind in which, through union with Christ, law has become an inspiration of conduct, far more exacting than a law of codes and ceremonies.

At its close, the controversial tone of the epistle subsides into general exhortations to the Christian life, especially to the bearing of one another's burdens.

Passages

The law hath been our tutor to bring us unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye all are one man in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. But I say that so long as the heir is a child, he differeth nothing from a bondservant, though he is lord of all; but is under guardians and stewards until the term appointed of the father. So we also, when we were children, were held in bondage under the rudiments of the world: but when the fulness of the time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God.

*

Ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in

this; *Thou shalt love thy neighbour as thyself*. But if ye bite and devour one another, take heed that ye be not consumed one of another. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would. But if ye are led by the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings, and such like: of the which I forewarn you, even as I did forewarn you, that they which practise such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof. If we live by the Spirit, by the Spirit let us also walk.

*

Brethren, even if a man be overtaken by any trespass, ye which are spiritual, restore such a one in a spirit of meekness, looking to thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ. For if a man thinketh himself to be something, when he is nothing, he deceiveth himself. But let each man prove his own work, and then shall he have his glorying in regard of himself alone, and not of his neighbour. For each man shall bear his own burden.

But let him that is taught in the word communicate unto him that teacheth in all good things.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

And let us not be weary in well-doing: for in due season we shall reap, if we faint not. So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith.

THE FIRST EPISTLE TO THE CORINTHIANS

Corinth was the chief city in the Grecian part of the Roman Empire. Situated in close proximity to two seas, and on the lines of great trade routes, it was a city of foremost commercial importance. Its population included a highly cultured class. The original ministry of Paul in Corinth has been recorded in the Acts of the Apostles (compare above pages 282–3).

The two letters to the Corinthians must be understood as fragments of an extended correspondence. There have been letters on both sides; and Paul has had other sources of information about the Corinthians.

The First Epistle to the Corinthians is amongst the most elaborate and characteristic of the missionary epistles. In it are found closely interwoven the two elements of these missionary epistles: minute points of local and temporary importance, the interest of which belongs to church history; and, arising out of these, sublime principles of Christian thought and life which appeal to all time.

I. * Paul's information about the Church of Corinth suggests to him that it has slipped into the spirit of faction. Paul, the original founder of the Church, had been succeeded by Apollos, an Alexandrian of great eloquence and philosophic depth; admirers of these had come to describe themselves as of the party of Paul or the party of Apollos. Judaizing teachers had been at Corinth; and their followers had pronounced themselves as the party of Cephas (the Chaldaic name of Peter). Yet others had expressed their aversion to such party spirit by calling themselves the party of Christ. All this seems to Paul inimical to the unity of the Church in Christ. "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" Again: it is the intrusion of worldly wisdom, which has always been antagonistic to the simple gospel message as so much foolishness. On the other hand, the gospel is a wisdom in itself: a mystery hidden from former ages, and now revealed only to the spiritually minded. The conclusion of the argument is that even the greatest teachers are only servants of the Church, stewards of the mysteries of God.

II. Paul has even heard of practices in Corinth which show that there has been moral infection from the sensuality of the world outside. He inveighs against these with the lofty thought that each individual must hold himself as a Temple of God.

* The Passages from the Epistle cited below follow the steps of the argument as indicated by these numerals.

III. The bulk of the epistle is taken up with a variety of questions which have arisen in the course of the correspondence. These are partly questions of church order; in part, they show the difficulty of leading a Christian life in the midst of a corrupt heathen world. Paul meets these points of detail with practical suggestions; taking care to distinguish between what he says "by revelation," and what he offers as only his personal opinion. A characteristic illustration is the question of "things sacrificed to idols." In that heathen community the very meat sold in the public shops might possibly have formed part of some idolatrous sacrifice. One Corinthian brother, having grasped the truth that an idol is a pure nonentity, would feel that this circumstance could make no difference to the food; another and weaker brother would feel uncomfortable lest his purchase of such food might be a compromising with idolatry. Paul offers practical suggestions; but soon rises to his great principle that "All things are lawful, but all things are not expedient." The Christian's freedom from law may itself have to be sacrificed to the idea of avoiding offence, and to the paramount consideration of making the gospel of Christ prevail in the world.

IV. Paul recognizes some confusion in the mind of the Corinthians between the common feasts, in which as a church they would often unite, and the idea of a Christian feast that should be commemorative of the sacrifice of Christ. This becomes a point of great interest, as drawing from the apostle a precise account of the original institution of the Lord's Supper by Christ himself.

V. Another question is of "spiritual gifts." Such are the ecstatic mode of speaking which in the New Testament is called 'prophesying,' or again, the mysterious 'gift of tongues': these figure in the Church side by side with the more ordinary duties of teaching, healing, and the like. Competition in these spiritual gifts has threatened the principle of order in the Church. Paul again makes practical suggestions; but rises from these to the sublime thought, that all such spiritual *gifts* are subordinate to the spiritual *graces* of Faith, Hope, and Love. In working out this thought Paul elaborates an analogy, which is much more than an analogy. In the various functions of the body all are not equally honorable, but all alike are involved in the general health. So the Church is the body of Christ.

VI. What seems to Paul most important of all is that some of the Corinthian brethren have doubted the resurrection of the body, and raised difficulties about the possibility of such a thing. The apostle ranks this doctrine of the resurrection of the body, with the resurrection of Christ, as the very foundation of the Christian faith. His argument

elaborates the distinction between the natural body, subject to corruption, and the spiritual body which is immortal. With a rapturous picturing of the Resurrection the argument closes.

Passages

I

Christ sent me not to baptize, but to preach the gospel: not in wisdom of words, lest the cross of Christ should be made void. For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God. For it is written, *I will destroy the wisdom of the wise, and the prudence of the prudent will I reject.* Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of the world? For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea and the things that are not, that he might bring to nought the things that are: that no flesh should glory before God. But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption: that, according as it is written, *He that glorieth let him glory in the Lord.* And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

*

We speak wisdom among the perfect: yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God foreordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory: but as it is written, *Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him.* But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the Spirit of God. But we received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us by God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth; interpreting spiritual things to spiritual men. Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually judged. But he that is spiritual judgeth all things, and he himself is judged of no man. For who hath known the mind of the Lord, that he should instruct him? But we have the mind of Christ.

*

I think God hath set forth us the apostles last of all, as men doomed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye have glory, but we have dishonour. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; and we toil, working with our own hands: being reviled, we bless; being persecuted, we endure; being defamed,

we intreat: we are made as the filth of the world, the offscouring of all things, even until now.

*

Let no one glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's. Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God.

II

Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

III

All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

*

Though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, not being myself under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak: I am become all

things to all men, that I may by all means save some. And I do all things for the gospel's sake, that I may be a joint partaker thereof. Know ye not that they which run in a race run all, but one receiveth the prize? Even so run, that ye may attain. And every man that striveth in the games is temperate in all things. Now they do it to receive a corruptible crown; but we an incorruptible. I therefore so run, as not uncertainly; so fight I, as not beating the air: but I buffet my body, and bring it into bondage: lest by any means, after that I have preached to others, I myself should be rejected.

IV

I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, *This is my body, which is for you: this do in remembrance of me.* In like manner also the cup, after supper, saying, *This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me.* For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come.

V

There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will.

For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews

or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not the eye, I am not of the body; it is not therefore not of the body. If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members each one of them in the body, even as it pleased him. And if they were all one member, where were the body? But now they are many members, but one body. And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness; whereas our comely parts have no need: but God tempered the body together, giving more abundant honour to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffereth, all the members suffer with it; or one member is honoured, all the members rejoice with it. Now ye are the body of Christ, and severally members thereof. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healing? do all speak with tongues? do all interpret? But desire earnestly the greater gifts.

And a still more excellent way shew I unto you. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of

evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I have been known. But now abideth faith, hope, LOVE, these three; and the greatest of these is LOVE.

VI

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain. For I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep; then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Whether then it be I or they, so we preach, and so ye believed.

Now if Christ is preached that he hath been raised from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, neither hath Christ been raised: and if Christ hath not been raised, then is our preaching

vain, your faith also is vain. Yea, and we are found false witnesses of God; because we witnessed of God that he raised up Christ: whom he raised not up, if so be that the dead are not raised. For if the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ have perished. If in this life only we have hoped in Christ, we are of all men most pitiable.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's, at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, *He put all things in subjection under his feet:* but when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all. Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them? why do we also stand in jeopardy every hour? I protest by that glorying in you, brethren, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I fought with beasts at Ephesus, what doth it profit me? If the dead are not raised, let us eat and drink, for to-morrow we die. Be not deceived: evil company doth corrupt good manners. Awake up righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame.

But some one will say, How are the dead raised? and with what manner of body do they come? Thou foolish one, that which thou thyself sowest is not quickened, except it die: and that which thou sowest, thou sowest not the body that shall be, but a bare grain, it may chance of wheat, or of some other kind; but God giveth it a body even as it pleased him, and to each seed a body of its own.

All flesh is not the same flesh: but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and another of fishes. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual body. So also it is written, *The first man Adam became a living soul:* the last Adam became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord.

THE SECOND EPISTLE TO THE CORINTHIANS

This epistle presents many difficulties as regards the relation of the writer to the people he is addressing. Questions of this kind belong to church history and the biography of Paul. On the other hand, the epistle is rich in ideas of lasting import for Christian life and thought. Two points may be emphasized.

I. Paul has had strained relations with the Corinthian Church, now happily at an end. He has been obliged to insist upon his apostolic authority. This has been a distasteful thing to do, as savoring of boastfulness. Yet it has been essential in order to meet high claims of other teachers who have been seeking to divert the Corinthians from the simplicity of the gospel. What Paul says on this subject throws interesting light upon his life and religious experience.

II. Paul has had an illness which threatened to be fatal, and has recovered. The comfort he has had in his affliction he desires to share with others. This comfort rests, partly upon glorious hopes of what is beyond the grave, and partly upon the glorious progress of the cause of Christ in its triumphal advance among the nations.

Passages

I

Whereinsoever any is bold (I speak in foolishness), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as one beside himself) I more; in labours more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labour and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, there is that which presseth upon me daily, anxiety for all the churches. Who is weak, and I am not

weak? who is made to stumble, and I burn not? If I must needs glory, I will glory of the things that concern my weakness. The God and Father of the Lord Jesus, he who is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king guarded the city of the Damascenes, in order to take me: and through a window was I let down in a basket by the wall, and escaped his hands.

I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth), how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. On behalf of such a one will I glory: but on mine own behalf I will not glory, save in my weaknesses. For if I should desire to glory, I shall not be foolish; for I shall speak the truth: but I forbear, lest any man should account of me above that which he seeth me to be, or heareth from me. And by reason of the exceeding greatness of the revelations — wherefore, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the strength of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.

II

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ. But whether

we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings which we also suffer: and our hope for you is stedfast; knowing that, as ye are partakers of the sufferings, so also are ye of the comfort.

*

Thanks be unto God, which always leadeth us in triumph in Christ, and maketh manifest through us the savour of his knowledge in every place. For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing; to the one a savour from death unto death; to the other a savour from life unto life. And who is sufficient for these things?

*

Need we, as do some, epistles of commendation to you or from you? Ye are our epistle, written in our hearts, known and read of all men; being made manifest that ye are an epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh. And such confidence have we through Christ to God-ward: not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written, and engraven on stones, came with glory, so that the children of Israel could not look stedfastly upon the face of Moses for the glory of his face; which glory was passing away: how shall not rather the ministration of the spirit be with glory? For if the ministration of condemnation is glory, much rather doth the ministration of righteousness exceed in glory.

But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. Wherefore

we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord.

*

The love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know him so no more. Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech you on behalf of Christ, be ye reconciled to God. Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him. And working together with him we intreat also

that ye receive not the grace of God in vain — for he saith, *At an acceptable time I hearkened unto thee, and in a day of salvation did I succour thee:* behold, now is the acceptable time; behold, now is the day of salvation: — giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; in pureness, in knowledge, in longsuffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God; by the armour of righteousness on the right hand and on the left, by glory and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

THE EPISTLE TO THE ROMANS

The Epistle to the Romans makes a climax to the Missionary Epistles. It is addressed "to all that are in Rome, beloved of God, called to be saints." There was, at the time of writing, nothing that could be called a Church of Rome; though we hear of churches in particular houses. But, Rome being the metropolis of the world, Paul had from time to time come in contact with Christian converts travelling to or from Rome. He had, moreover, a fixed purpose to visit Rome; but, being delayed, he sends this epistle on before him, by the hands of a certain Phœbe, "a servant of the church that is at Cenchræa" (which is one of the harbours of Corinth). He takes this opportunity to present to the centre of civilization a view of the Christian religion as a whole; presenting it in a manner that will appeal to the two halves of the intellectual world, Jewish and Greek.

The epistle thus approaches the form of a treatise. There is a main line of thought, mounting by steps. From this main line of thought Paul digresses at points, in closely reasoned arguments having their reference to the controversial questions of the time, especially to the teachings of Judaizing Christians, who sought to strain the claims of the Mosaic law. And the whole culminates in exhortation to the Christian life.

I. Paul opens with a formulation of his whole theme in a single sentence. The gospel is, not a system, but the POWER of God to salvation: its appeal is to both Jew and Greek: what it reveals is a righteousness that is by faith.

II. Unrighteousness such as might call down the wrath of God has been universal. Those [Gentiles] who might have known the Creator by his creation, changed his glory into vile images, and were themselves delivered over unto moral vileness. Those that judge them [Jews], are in the same case as doing the same works. Circumcision to transgressors of the law becomes uncircumcision; and equally, those without law doing the things of law become a law unto themselves.

III. But now hath been manifested, apart from the law, yet witnessed by the law and prophets, a righteousness through faith in Jesus, unto all who believe without distinction, by Divine grace, through the propitiation of Christ, which makes justification consistent with righteousness. Here there is no place for exclusive privilege, or distinction of Jew and Gentile.

IV. Starting from the foundation of justification by faith, we have peace, grace, rejoicing even in trouble, and hope founded on the thought that even while sinners Christ died for us: much more shall we be saved by his life. Here is found the thought which runs through the missionary epistles: that the death and resurrection of Jesus are appreciated by his followers as a death to sin and a life to righteousness.

V. So the Christian life is a life of mortification of the deeds of the body, under leadership of the spirit. This is a sonship, making Christians sons of God, joint-heirs with Christ. Compared with the glory to which they are thus heirs, what are present sufferings?

VI. Argument changes to exhortation. As against sacrifices of the Mosaic law, to present the body a living sacrifice. As regards the world, to be transformed by a daily renewing from the fashion of the world to the will of God. As possessed of spiritual gifts, to use them as members of one body, with forbearance to the weaker brethren. As members of a civil order, to respect authority and be void of offence. In all elements of life to be sobered by the near approach of the end of things: the night is far spent, and the day of salvation is close at hand.

PASSAGES

I

I am a debtor both to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome.

For I am not ashamed of the gospel: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith; as it is written, *But the righteous shall live by faith.*

II

A wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness; because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; so that they are without excuse: because that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things. Wherefore God gave them up in the lusts of their hearts unto uncleanness. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting; being filled with all unrighteousness, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, malignity; whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, unmerciful: who, knowing the ordinance of God, that they which practise such things are worthy of death, not only do the same, but also consent with them that practise them.

Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgement of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and doest the same, that thou shalt escape the judgement of God?

Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath and revelation of the righteous judgement of God; who will render to every man according to his works: to them that by patience in well-doing seek for glory and honour and incorruption, eternal life: but unto them that are factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil, of the Jew first, and also of the Greek; but glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned under law shall be judged by law; for not the hearers of a law are just before God, but the doers of a law shall be justified: for when Gentiles which have no law do by nature the things of the law, these, having no law, are a law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ.

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, not in the letter; whose praise is not of men, but of God.

III

But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, I say, of

his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. Where then is the glorying? It is excluded. By what manner of law? of works? Nay: but by a law of faith. We reckon therefore that a man is justified by faith apart from the works of the law. Or is God the God of Jews only? is he not the God of Gentiles also? Yea, of Gentiles also: if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

IV

Being therefore justified by faith, we have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in hope of the glory of God. And not only so, but we also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life.

*

Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection; knowing this, that our old man was crucified with

him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. Let not sin therefore reign in your mortal body, that ye should obey the lusts thereof: neither present your members unto sin as instruments of unrighteousness; but present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under law, but under grace.

*

We know that the law is spiritual: but I am carnal, sold under sin. For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do. But if what I would not, that I do, I consent unto the law that it is good. So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not. For the good which I would I do not: but the evil which I would not, that I practise. But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man: but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members.

O wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the ordinance of the law might

be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be: and they that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you.

V

So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye must die; but if by the spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. If God is for us, who is against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that shall condemn? Shall Christ Jesus that died, yea rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, or famine, or nakedness, or peril, or sword? Even as it is written,

For thy sake we are killed all the day long;
We were accounted as sheep for the slaughter.

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

VI

I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.

And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.

For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith. For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting: he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without hypocrisy. Abhor that which is evil; cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honour preferring one another; in diligence not slothful; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing stedfastly in prayer; communicating to the necessities of the saints; given to hospitality. Bless them that persecute you; bless, and curse not. Rejoice with them that rejoice; weep with them that weep. Be of the same mind

one toward another. Set not your mind on high things, but condescend to things that are lowly. Be not wise in your own conceits. Render to no man evil for evil. Take thought for things honourable in the sight of all men. If it be possible, as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto wrath: for it is written, *Vengeance belongeth unto me; I will recompense, saith the Lord.* But if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good.

Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgement. For rulers are not a terror to the good work, but to the evil. And wouldest thou have no fear of the power? do that which is good, and thou shalt have praise from the same: for he is a minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is a minister of God, an avenger for wrath to him that doeth evil. Wherefore ye must needs be in subjection, not only because of the wrath, but also for conscience sake. For for this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, save to love one another: for he that loveth his neighbour hath fulfilled the law. For this, *Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet*, and if there be any other commandment, it is summed up in this word, namely, *Thou shalt love thy neighbour as thyself.* Love worketh no ill to his neighbour: love therefore is the fulfilment of the law.

And this, knowing the season, that now it is high time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

EPISTLES OF PAUL'S IMPRISONMENT

THE EPISTLE TO THE EPHESIANS

A group of four Epistles seem to have been sent from Rome, during the long imprisonment of the apostle which commences at the conclusion of the Book of Acts.

One of these is the Epistle to the Ephesians. This was probably one copy of a circular letter, drawn up so as to be sent to many churches, perhaps with variations in particular cases. In accordance with this idea we find an absence of allusions to particular circumstances of the church, although the relations between Paul and the Church of Ephesus had been peculiarly intimate, as appears from the narrative in Acts (above, pages 283–6). The salutations at the close of this epistle are in general terms: "Peace be to the brethren," "Grace be with all them that love our Lord Jesus Christ in uncorruptness." The inscription of the epistle, "To the Ephesians," is lacking in some of the manuscripts.

The general nature of the epistle agrees with this suggestion. Its tone is not that of ordinary epistolary intercourse, but rather that of spiritual ecstasy: expatiation upon the riches of Christian truth and experience. There is one notable point. The epistle is dominated by the word 'mystery.' Wherever this word occurs in the New Testament there is more or less reference to the 'Mystery Religions' which abounded at the time. Such Mystery Religions involved two things: (1) a solemn ritual or show transacted in public, and open to all the world; (2) an inner meaning of such ritual, carefully guarded from all but "the initiated." The application of this idea is very striking. The harmony of Jew and Gentile in the gospel of Christ, which has been theologically expounded in the Epistle to the Romans, is here presented as an exalted Mystery: a purpose of God from the beginning, hidden from the wisdom of the world, but now apprehended by those who are "initiated" into it through union with Christ. This idea, with an appeal to lead a life worthy of it, fills the epistle.

Passages

We are God's workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them.

Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, even the law of commandments contained in ordinances; that he might create in himself of the twain one new man, so making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

*

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access in confidence through our faith in him. Wherefore I ask that ye faint not at my tribulations for you, which are your glory. For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith;

to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

*

I, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. And he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; but speaking truth in love, may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love.

*

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate

of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all the saints: — and on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel, for which I am an ambassador in chains; that in it I may speak boldly, as I ought to speak.

THE EPISTLE TO THE COLOSSIANS

This is addressed "to the saints and faithful brethren in Christ which are at Colossæ." It is not known that Paul had any special connection with the church of this city. He is moved to write to them by what he has heard of certain dangerous doctrines which have prevailed in that church, and threatened to undermine the purity of its faith. The purpose of the epistle is to delineate these false doctrines, and thereby to emphasize foundation ideas of Christian truth.

The false doctrine seems to consist in a coalescence of two distinct heresies.

(*a*) Paul has for ever to combat the Judaizing teaching which sought to make the Mosaic law obligatory upon Gentile converts. Such Judaizing propaganda seems at Colossæ to have taken the form of asceticism, or "severity to the body": the seeking spiritual life in an oppressive system of ordinances as to "touching, tasting, handling," and the observance of special days.

(*b*) We find reflected in various parts of Scripture a conception of certain supernatural powers, subordinate to God but superior to man, especially connected with the "rudiments of the world," in modern phrase the elements of nature. In the Old Testament such supernatural powers are sometimes spoken of as "gods"; compare the 82nd psalm, in which they appear to be rulers over nations. At the time the epistle was written these supernatural powers had come to be known by such names as Angels, Thrones, Dominations, Powers. The second of the heresies in question consisted in a spurious "humility": a tendency to shrink from the direct worship of God and to worship these intermediate beings.

The two heresies could more easily coalesce by reason of a tradition that the Mosaic law was given by agency (or "mediation") of angels. This appears in the Epistle to the Hebrews (below, page 353).

All this appears to Paul to divert men's minds from the essential thought of Jesus Christ as the supreme revelation of God. A technical term of such false religion seems to have been the Greek word *pleroma*, of which the English equivalent is *fulness*. Turning against the false religions their own word, Paul proclaims that in Jesus Christ dwells "the fulness of the godhead bodily"; that he fills up the interval between humanity and deity. The revelation of Jesus Christ has superseded the law, and reduced to vanity all principalities and powers. Subjection to mere ordinances, moreover, is of no real value against the indulgence of the flesh. With this is reiterated the thought which pervades Paul's epistles, that the Christian has died with Christ's death to sin, and with Christ's resurrection has risen to newness of life. This thought, with the rapturous description of the new life, makes the climax of the epistle.

Passages

God delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence. For it was the good pleasure of the Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, I say, whether things upon the earth, or things in the heavens.

*

Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily, and in him ye are

made full, who is the head of all principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day: which are a shadow of the things to come; but the body is Christ's. Let no man rob you of your prize by a voluntary humility and worshipping of the angels, dwelling in the things which he hath seen, vainly puffed up by his fleshly mind, and not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God.

*

If ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God: when Christ, who is our life, shall be manifested, then shall ye also with him be manifested in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things' sake cometh the wrath of God upon the sons of disobedience; in the which ye also walked aforetime, when ye lived in these things. But now put ye also away all these; anger, wrath, malice, railing, shameful speaking out of your mouth: lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, which is being renewed unto knowledge after the image of him that created him: where there cannot be Greek and Jew, circumcision and uncir-

cumcision, barbarian, Scythian, bondman, freeman: but Christ is all, and in all. Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another, and forgiving each other, if any man have a complaint against any; even as the Lord forgave you, so also do ye: and above all these things put on love, which is the bond of perfectness. And let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God. And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him.

THE EPISTLE TO PHILEMON

This differs from the other epistles of Paul in being a personal letter to a friend; and it has all the charm that belongs to that type of literature. Philemon was an inhabitant of Colossæ; Paul had enjoyed the hospitality of his house, and the superscription of the letter addresses, not Philemon only, but members of his family. The occasion of writing has great interest. Onesimus, a runaway slave of Philemon, had at Rome come under the ministry of Paul, and been converted. He had moreover become an affectionate attendant upon Paul in his imprisonment. Much as he would have liked to keep Onesimus with him, Paul feels it his duty to send him back to his master, bearing this letter which will secure his reception as a Christian brother. Besides the gracious wording of the letter, it has interest as throwing light upon one aspect of primitive Christianity. Its mission in that age was not to alter social conditions, but to spiritualize the individuals affected by them. One socially a slave might nevertheless be in the fullest sense a brother in Christ. Of course, in time the spiritual rise in individuals brought about change in social conditions.

The Epistle

Paul, a prisoner of Christ Jesus: and Timothy our brother:
To Philemon our beloved and fellow-worker, and to Apphia our

sister, and to Archippus our fellow-soldier, and to the church in thy house:
Grace to you and peace from God our Father and the Lord Jesus Christ.

I thank my God always, making mention of thee in my prayers, hearing of thy love, and of the faith which thou hast toward the Lord Jesus, and toward all the saints; that the fellowship of thy faith may become effectual, in the knowledge of every good thing which is in you, unto Christ. For I had much joy and comfort in thy love, because the hearts of the saints have been refreshed through thee, brother.

Wherefore, though I have all boldness in Christ to enjoin thee that which is befitting, yet for love's sake I rather beseech, being such a one as Paul the aged, and now a prisoner also of Christ Jesus: I beseech thee for my child, whom I have begotten in my bonds, Onesimus, who was aforetime unprofitable to thee, but now is profitable to thee and to me: whom I have sent back to thee in his own person, that is, my very heart: whom I would fain have kept with me, that in thy behalf he might minister unto me in the bonds of the gospel: but without thy mind I would do nothing; that thy goodness should not be as of necessity, but of free will. For perhaps he was therefore parted from thee for a season, that thou shouldest have him for ever; no longer as a servant, but more than a servant, a brother beloved, specially to me, but how much rather to thee, both in the flesh and in the Lord. If then thou countest me a partner, receive him as myself. But if he hath wronged thee at all, or oweth thee aught, put that to mine account; *I Paul write it with mine own hand, I will repay it:* that I say not unto thee how that thou owest to me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in Christ. Having confidence in thine obedience I write unto thee, knowing that thou wilt do even beyond what I say. But withal prepare me also a lodging: for I hope that through your prayers I shall be granted unto you.

Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers. The grace of our Lord Jesus Christ be with your spirit. Amen.

THE EPISTLE TO THE PHILIPPIANS

This epistle does not deal with special points of doctrine or history, but is interesting chiefly as an episode in the pastoral intercourse between a religious leader and one of the churches which venerate him. The strange circumstances of Paul's first appearance at Philippi have appeared in the narrative of the Acts (above, page 279). From that beginning there have been close relations between the apostle and the Church at Philippi. In his imprisonment the Philippians have not only made a contribution for the relief of Paul's necessities, but have also sent this contribution by one of their number, Epaphroditus, who was to remain with Paul, and minister to him. This Epaphroditus has had an illness which threatened to be fatal; he has recovered, but Paul will not detain him longer from his anxious friends, and sends him home as bearer of this epistle. Its content breathes the spirit of tender affection and spiritual exhortation. It has the further interest of picturing Paul at the closing time of a long imprisonment, when he is expecting as a near event the trial which will either release him or deliver him to a shameful death. He is ready for either event. Meanwhile, he rejoices to think how his sufferings have proved a means of extending the gospel amid his Roman surroundings. So he can face life or death with the same joyous confidence.

Passages

Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds became manifest in Christ throughout the whole prætorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one do it of love, knowing that I am set for the defence of the gospel: but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice. For I know that this shall turn to my salvation, through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be

put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life, or by death. For to me to live is Christ, and to die is gain. But if to live in the flesh, — if this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake. And having this confidence, I know that I shall abide, yea, and abide with you all, for your progress and joy in the faith; that your glorying may abound in Christ Jesus in me through my presence with you again.

*

If there is any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

*

Many walk, of whom I told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is perdition, whose god is the belly, and whose glory is in their shame, who mind earthly things. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself.

*

Rejoice in the Lord alway: again I will say, Rejoice. Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

LAST EPISTLES OF ST. PAUL

EPISTLES TO TIMOTHY AND TITUS

The two Epistles to Timothy and the Epistle to Titus are often grouped together as the "Pastoral Epistles," as they are chiefly occupied with the subject of the pastoral oversight of the churches. They resemble the 'charges' of a bishop, or other ecclesiastical senior, to his younger brethren. Timothy was Paul's delegate to the Church at Ephesus, and Titus to the island of Crete.

Thus the details of these three epistles belong in the main to church history. At the same time they contain passages of universal interest, emphasizing the simplicity of the gospel message in contrast with the controversies which have disturbed the churches in the closing years of Paul's ministry.

The exact date of these three epistles, that is, their place in the whole scheme of the New Testament, has been the subject of much difference of opinion. A reasonable view seems to be this: That the First Epistle to Timothy and the Epistle to Titus were written after Paul's imprisonment in Rome had terminated with his release for a time. That Paul was arrested again, and finally executed in Rome. That the Second Epistle to Timothy was written during this second imprisonment, on the eve of his condemnation and execution. Thus the three are the Last Epistles of Paul. We have in them our final glimpse of a Christian hero immediately before his martyrdom.

Passages

If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questionings and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft of the truth, supposing that godliness is a way of gain. But godliness with contentment is great gain: for we brought nothing into the world,

for neither can we carry anything out; but having food and covering we shall be therewith content. But they that desire to be rich fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses. I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in its own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honour and power eternal. Amen.

*

Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, shewing all meekness toward all men. For we also were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. Faithful is the saying, and concerning these things I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works. These things are good and profitable unto men: but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

*

God gave us not a spirit of fearfulness; but of power and love and discipline. Be not ashamed therefore of the testimony of our Lord, nor of me his prisoner: but suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the appearing of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel, whereunto I was appointed a preacher, and an apostle, and a teacher. For the which cause I suffer also these things: yet I am not ashamed; for I know him whom I have believed, and I am persuaded that he is able to guard that which I have committed unto him against that day.

*

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry.

For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing.

MISCELLANEOUS EPISTOLARY LITERATURE

AN EPISTLE TO HEBREWS

It has been pointed out in the Introduction how the Missionary Epistle, initiated by St. Paul to meet necessities of particular churches, gradually grew to be a recognized literary medium, for intercourse between the different parts of Christendom, and for the discussion of Christian truth. It was natural that in time other kinds of writing, not essentially epistles, should have epistolary form given to them, in order to accommodate them to this literary medium.

One of these is "An Epistle to Hebrews." Its opening lacks altogether any name of author, or designation of correspondent addressed. There is nothing but the inscription "To Hebrews." What takes the place of the salutations at the close of missionary epistles is quite general in its terms:

But I exhort you, brethren, bear with the word of exhortation: for I have written unto you in few words. Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you. Salute all them that have the rule over you, and all the saints. They of Italy salute you. Grace be with you all. Amen.

This might fit in with a circular letter, like the Epistle to the Ephesians, intended for several churches which the writer had a prospect of visiting, in company with Timothy newly released from captivity. More probably, the address is, not to one church or a group of churches, but — as the title suggests — to Hebrew members of any church. The unknown writer clearly speaks as an authority upon matters appealing to Christian converts who from their origin have special interest in the Mosaic Law.

The Epistle is an elaborate discourse. Like the Epistle to the Romans, it has a continuous argument, with digressions upon minute controversial points; points in this case appealing to experts in Hebrew law and ritual. This main line of thought is that all the Mosaic law and the ritual of the Old Testament was no more than preparation for a new and higher covenant, of which Jesus Christ is the High Priest.

I. As in the Epistle to the Romans, the whole argument is, at the opening, summed up in a single majestic sentence. Then follow separate steps of the argument, each interwoven with words of exhortation.

II. The law came by agency [mediation] of angels, who are ministers of service to the saints, and by Moses, who was declared "faithful in all God's house": Jesus Christ is not a servant, but a son of that house of God.

III. The High Priest was the pinnacle of the old system: Jesus Christ is such a High Priest, who, having shared the infirmities of his followers, yet without sin, has passed into the heavens.

IV. The priests of the Levitical order were many, and had temporary functions. But Scripture makes reference to another type of priests, "of the order of Melchizedek." This Melchizedek, who lived before the law, to whom Abraham himself paid tithes, is pronounced in an inspired psalm as "a priest for ever." Jesus Christ is such "a priest for ever after the order of Melchizedek."

V. The tabernacle of the old system provided in its ordinances for a difference between ordinary priests, who offered daily sacrifices in the outer tabernacle, and a High Priest, who alone, on a single day of the year, passed into the Holy of holies with his special sacrifice. Jesus Christ is this High Priest, who, with the offering of his own death, has passed once for all into the holy place, having obtained eternal redemption.

VI. In full realization of these high hopes Christians are exhorted to endure to the end. The condition of such endurance is Faith. The argument reaches its peroration in delineation of this faith. To such faith the long roll of Israel's worthies were witnesses. These, the competitors in the race of old time, have become a cloud of spectators encompassing us in the race of today, a race in which Jesus is the author and finisher of our faith.

VII. There is a final contrast between the Mountain of the Law, with its material flame and terrors, and Mount Zion, with its spiritual surroundings, and God himself for its consuming fire.

Passages

I

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in a Son, whom he appointed heir of all things,

through whom also he made the worlds; who, being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they.

II

Holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, even Jesus; who was faithful to him that appointed him, as also was Moses 'in all His house.' For he hath been counted worthy of more glory than Moses, by so much as he that established the house hath more honour than the house. For every house is established by some one; but he that established all things is God. And Moses indeed was 'faithful in all His house' as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over His house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

III

Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need.

IV

Melchizedek, king of Salem, priest of God Most High, who met Abraham returning from the slaughter of the kings, and blessed him, to whom also Abraham divided a tenth part of all — being first, by interpretation, 'King of righteousness,' and then also 'King of Salem,' which is, 'King of peace'; without father, with-

out mother, without genealogy, having neither beginning of days nor end of life, but made like unto the Son of God — abideth a priest continually. Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises: but without any dispute the less is blessed of the better. And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; for he was yet in the loins of his father, when Melchizedek met him. Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek, and not be reckoned after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are said belongeth to another tribe, from which no man hath given attendance at the altar; for it is evident that our Lord hath sprung out of Judah, as to which tribe Moses spake nothing concerning priests. And what we say is yet more abundantly evident, if after the likeness of Melchizedek there ariseth another priest, who hath been made, not after the law of a carnal commandment, but after the power of an endless life: for it is witnessed of him,

Thou art a priest for ever
After the order of Melchizedek.

For there is a disannulling of a foregoing commandment because of its weakness and unprofitableness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw nigh unto God. And inasmuch as it is not without the taking of an oath — for they indeed have been made priests without an oath; but he with an oath by him that saith of him,

The Lord sware and will not repent himself,
Thou art a priest for ever —

by so much also hath Jesus become the surety of a better covenant. And they indeed have been made priests many in number, because that by death they are hindered from continuing: but he, because he abideth for ever, hath his priesthood unchangeable. Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them. For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore.

V

The first covenant had ordinances of divine service, and its sanctuary, a sanctuary of this world. For there was a tabernacle prepared, the first, wherein were the candlestick, and the table, and the shewbread; which is called the Holy place. And after the second veil, the tabernacle which is called the Holy of holies; having a golden censer, and the ark of the covenant overlaid round about with gold, wherein is a golden pot holding the manna, and Aaron's rod that budded, and the tables of the covenant; and above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally. Now these things having been thus prepared, the priests go in continually into the first tabernacle, accomplishing the services; but into the second the high priest alone, once in the year, not without blood, which he offereth for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing. Which is a parable for the time now present: according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect, being only (with

meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation. But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

VI

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another. And so much the more, as ye see the day drawing nigh.

*

We are not of them that shrink back unto perdition; but of them that have FAITH unto the saving of the soul.

Now FAITH is the giving substance to things hoped for, the proving of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and he was not found, because God translated him: for before his translation he hath had witness borne to him that he had been well-pleasing unto God: and without faith it is impossible to be well-pleasing unto him: for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him. By faith Noah,

being warned of God concerning things not seen as yet, moved with godly fear, prepared an ark to the saving of his house; through which he condemned the world, and become heir of the righteousness which is according to faith. By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose architect and maker is God.

These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that country from which they went out, they would have had opportunity to return. But now they desire a better country, that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.

By faith Abraham, being tried, offered up Isaac: yea, he that had gladly received the promises was offering up his only begotten son; even he to whom it was said, *In Isaac shall thy seed be called:* accounting that God is able to raise up, even from the dead; from whence he did also in a parable receive him back. By faith Isaac blessed Jacob and Esau, even concerning things to come. By faith Jacob, when he was a dying, blessed each of the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when his end was nigh, made mention of the departure of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three months by his parents, because they saw he was a goodly child; and they were not afraid of the king's commandment. By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to be evil entreated with the people of God, than to enjoy the pleasures of sin for a season; accounting the reproach of the Christ greater riches than the treasures of Egypt: for he looked unto the recompense of reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him

who is invisible. By faith he kept the passover, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were swallowed up. By faith the walls of Jericho fell down, after they had been compassed about for seven days. By faith Rahab perished not with them that were disobedient, having received the spies with peace. And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection: and others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, evil entreated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside all cumbrance, and the sin which is admired of many, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

VII

Ye are not come unto a palpable and kindled fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that

no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned; and (so fearful was the appearance) Moses said, I exceedingly fear and quake. But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel. See that ye refuse not him that speaketh: for if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from him that warneth from heaven. Whose voice then shook the earth; but now he hath promised, saying, *Yet once more will I make to tremble not the earth only, but also the heaven:* and this word, *Yet once more*, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

THE WISDOM EPISTLE OF ST. JAMES

In this case epistolary form has been given to a book of wisdom. 'Wisdom' is the name given to the philosophy of the Bible, a philosophy which consists in devout meditation on human life. It is contained in two books of the Old Testament, Proverbs and Ecclesiastes; to which must be added two highly important books of the Apocrypha, viz., The Wisdom of the Son of Sirach (commonly called Ecclesiasticus), and The Wisdom of Solomon. It extends to the New Testament in this epistle and the First Epistle of St. John; in these, of course, the wisdom is a philosophy permeated with Christian thought. (The connection of St. Matthew's gospel with this wisdom philosophy has already been noticed, above, pages 16 ff.) The expression "My son," which runs through Old Testament wisdom, is changed in the New Testament to "My brethren," and similar terms.

The natural literary form for a book of wisdom is a miscellaneous

collection of essays and discourses, with shorter forms such as proverbs and maxims, and poetical counterparts of these. To this collection of essays epistolary form is given by a superscription:

> *James, a Servant of God and of the Lord Jesus Christ:*
> *To the Twelve Tribes which are of the Dispersion:*
> *Greeting.*

At the close there is nothing corresponding to the salutations of the missionary epistles. There is an Old Testament precedent for a wisdom epistle in one of the five divisions of the Book of Proverbs (chapter 22^{17}–24). The superscription to that epistle (chapter 22^{17-21}) connects it with the exchange of wise sayings between notable persons, of which the visit to Solomon of the Queen of Sheba is the classic example.

The writer of this book is generally understood to be "James the brother of the Lord," who appears in the Book of Acts as presiding over the Church at Jerusalem. Besides resemblance in its literary form, the matter of this epistle in many places shows connection with the Book of Ecclesiasticus, which the apostle often has in his mind as he writes.

Selections

Essay: On the Sources of the Evil and the Good in us

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and he himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is fullgrown, bringeth forth death. Be not deceived, my beloved brethren.

Every good gift and every perfect boon is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning. Of his own will he brought us forth by the word of truth, that we should be a kind of first-fruits of his creatures. Know ye this, my beloved brethren.

But let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God.

Wherefore putting away all filthiness and overflowing of wickedness, receive with meekness the inborn word, which is able to save your souls. But be ye doers of the word, and not hearers only, deluding your own selves. For if any one is a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a mirror: for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain. Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Essay: On Respect of Persons

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonoured the poor man. Do not the rich oppress you, and themselves drag you before the judgement-seats? Do they not blaspheme the honourable name by the which ye are called? Howbeit if ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: but if ye have respect of persons, ye commit sin, being convicted by the law as transgressors. For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law. So speak ye,

and so do, as men that are to be judged by a law of liberty. For judgement is without mercy to him that hath shewed no mercy: mercy glorieth against judgement.

Faith and Works. — An Essay

What doth it profit, my brethren, if a man say he hath faith, but have not works? can that faith save him? If a brother or sister be naked, and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself. Yea, a man will say, Thou hast faith, and I have works: shew me thy faith apart from thy works, and I by my works will shew thee my faith. Thou believest that God is one; thou doest well: the devils also believe, and shudder. But wilt thou know, O vain man, that faith apart from works is barren? Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect; and the scripture was fulfilled which saith, *And Abraham believed God, and it was reckoned unto him for righteousness;* and he was called the friend of God. Ye see that by works a man is justified, and not only by faith. And in like manner was not also Rahab justified by works, in that she received the messengers, and sent them out another way? For as the body apart from the spirit is dead, even so faith apart from works is dead.

Essay: The Responsibility of Speech

Be not many teachers, my brethren, knowing that we shall receive heavier judgement. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. Now if we put the horses' bridles into their mouths, that they may obey us, we turn about their whole body also. Behold, the ships also, though they are so great, and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire! And the tongue is

a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind: but the tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be. Doth the fountain send forth from the same opening sweet water and bitter? can a fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet.

Essay: The Earthly Wisdom and the Wisdom from Above

Who is wise and understanding among you? let him shew by his good life his works in meekness of wisdom. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish. For where jealousy and faction are, there is confusion and every vile deed. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without variance, without hypocrisy. And the fruit of righteousness is sown in peace for them that make peace.

A Discourse: The Judgement to Come

Go to now, ye that say, To-day or to-morrow we will go into this city, and spend a year there, and trade, and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapour, that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall both live, and do this or that. But now ye glory in your vauntings: all such glorying is evil. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their

rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the labourers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you.

Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand.

THE FIRST EPISTLE OF ST. PETER

This is an example of the Epistle General: as appears from its inscription "to the Elect who are sojourners of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia." The word 'Dispersion' is a translation of the Greek *Diaspora*, the term regularly applied to the Jewish race as scattered by the captivity through the different nations of the world. The epistle does not deal with particular churches or special doctrines; the whole is cast in the tone of exhortation to the Christian life. It is one of the richest of the epistles in this eloquence of exhortation. There are three leading ideas.

1. The LIVING HOPE restored by Christ's resurrection to the faithful, while they are awaiting the final "revelation of Jesus." Their attitude during this period of expectation should be mutual love, and a life that will be a pattern for those without. They are living stones being built up into a spiritual house.

2. With the great example of Jesus before them Christians should meet their sufferings for righteousness, not with reviling, but with blessing; for it is to a blessing that they are heirs.

3. The end of things is at hand. The very persecutions they endure are a signal that judgment is beginning at the house of God.

PASSAGES

Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by

the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while, if need be, ye have been put to grief in manifold temptations, that the proof of your faith, being more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

*

Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth: — for,

All flesh is as grass,
And all the glory thereof as the flower of grass;
The grass withereth, and the flower falleth,
But the word of the Lord abideth for ever:

and this is the word of good tidings which was preached unto you: — putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

*

Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behaviour seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation. Be subject to

every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as sent by him for vengeance on evil-doers and for praise to them that do well. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men: as free, and not using your freedom for a cloke of wickedness, but as bondservants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. Servants, be in subjection to your masters with all fear; not only to the good and gentle, but also to the froward. For this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls.

*

Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. For,

He that would love life,
And see good days,
Let him refrain his tongue from evil,
And his lips that they speak no guile:
And let him turn away from evil, and do good;
Let him seek peace, and pursue it.
For the eyes of the Lord are upon the righteous,
And his ears unto their supplication:
But the face of the Lord is upon them that do evil.

And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear: having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God.

*

The end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer: above all things being fervent in your love among yourselves; for love covereth a multitude of sins: using hospitality one to another without murmuring: according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ, whose is the glory and the dominion for ever and ever. Amen. Beloved, think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for the name of Christ, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters: but if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name. For the time is come for judgement to begin at the house of God: and if it begin first at us, what shall be the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. The elders there-

fore among you I exhort, who am a fellow-elder, and a witness of the sufferings of Christ, who am also a partaker of the glory that shall be revealed: Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according unto God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves ensamples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away. Likewise, ye younger, be subject unto the elder. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you. Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen.

THE SECOND EPISTLE OF ST. PETER AND THE EPISTLE OF ST. JUDE

It is necessary to take these two epistles together, because there is a section of considerable length which is common to both. The common matter does not appear as identical in the two writings. It is *incorporated* in the two epistles; its different parts appearing in different order, and interwoven with the language of the two writers; there are variations in details, but the substance is unmistakable. It is a scathing denunciation of heretical teachers, who, like a plague spot, have been corrupting the churches. The suggestion is of a manifesto, perhaps drawn up by one of the two apostles, or by others, intended to be circulated as a warning among the churches by elders who would add words of their own to enforce it. It may be interesting to note how the common matter appears in the two epistles.

In Peter

But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction. And many shall follow their lascivious doings, by reason of whom the way of the truth shall be evil spoken of; and in covetousness shall they with feigned words make merchandise of you. . . . Chiefly them that walk after the flesh in the lust of defilement, and despise dominion. Daring, self-willed, they tremble not to rail at dignities: whereas angels, though greater in might and power, bring not a railing judgement against them before the Lord. But these, as creatures without reason, born mere animals to be taken and destroyed, railing in matters whereof they are ignorant, shall in their destroying surely be destroyed, suffering wrong as the hire of wrong-doing; men that count it pleasure to revel in the day-time, spots and blemishes, revelling in their love-feasts while they feast with you; having eyes full of adultery, and that cannot cease from sin; enticing unstedfast souls; having a heart exercised in covetousness; children of cursing; forsaking the right way, they went astray, having followed the way of Balaam the son of Beor, who loved the hire of wrong-

In Jude

For there are certain men crept in privily, even they who were of old set forth unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ. . . . These in their dreamings defile the flesh, and set at nought dominion, and rail at dignities. But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgement, but said, The Lord rebuke thee. But these rail at whatsoever things they know not: and what they understand naturally, like the creatures without reason, in these things are they destroyed. Woe unto them! for they went in the way of Cain, and ran riotously in the error of Balaam for hire, and perished in the gainsaying of Korah. These are they who are hidden rocks in your love-feasts when they feast with you, shepherds that without fear feed themselves; clouds without water, carried along by winds; autumn trees without fruit, twice dead, plucked up by the roots; wild waves of the sea, foaming out their own shame; wandering stars, for whom the blackness of darkness hath been reserved for ever. . . . These are murmurers, complainers, walking after their lusts (and their mouth speaketh great swelling words), shewing respect of persons

doing, but he was rebuked for his own transgression — a dumb ass spake with man's voice and stayed the madness of the prophet. These are springs without water, and mists driven by a storm; for whom the blackness of darkness hath been reserved. For, uttering great swelling words of vanity, they entice in the lusts of the flesh, by lasciviousness, those who are just escaping from them that live in error; promising them liberty, while they themselves are bondservants of corruption: for of whom a man is overcome, of the same is he also brought into bondage.

for the sake of advantage. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, having not the Spirit. . . . And on some have mercy, who are in doubt; and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

The main purpose of both epistles is this scathing denunciation of corrupting heresies.

Jude supports the manifesto by examples taken from the history of fallen angels, from the overthrow of Sodom, and of certain men to whom Enoch prophesied. Beyond this there is only a general exhortation, to "contend earnestly for the faith which was once for all delivered unto the saints."

Peter supports the denunciation by historical examples of the flood and of Sodom. But the epistle of Peter is longer. There are two special features. (1) A personal appeal, suitable to Peter as an eyewitness of the life of Jesus, now grown aged in the work of the church. (2) Expectations, vividly described, of the final judgment upon the world; a judgment not the less sure because it has been delayed in mercy, to give time for repentance.

Passages of Peter

And I think it right, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that the putting off of my tabernacle cometh swiftly, even as our Lord Jesus Christ signified unto me. Yea, I will give diligence that at every time ye may be able after my decease to call these things to remembrance. For we did not follow cunningly devised fables, when we

made known unto you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice we ourselves heard come out of heaven, when we were with him in the holy mount. And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of scripture is of private interpretation; for no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost.

*

This is now, beloved, the second epistle that I write unto you; and in both of them I stir up your sincere mind by putting you in remembrance; that ye should remember the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through your apostles: knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgement and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of per-

sons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight. And account that the longsuffering of our Lord is salvation.

THE THREE EPISTLES OF ST. JOHN

The first may be entitled The Wisdom of St. John. Like the Epistle of St. James it is a collection of writings on wisdom; in this case the philosophy is not only Christianized wisdom, but it is further imbued with a peculiar tone of spiritual tenderness which we associate with "the disciple whom Jesus loved." Unlike the Epistle of St. James, it is entirely lacking in epistolary form, whether at the beginning or end. In place of this it has a formal prologue and epilogue, summing up as a whole the thought which in the rest of the book is expressed in separate essays, or rather, in literary forms briefer than the essay, such as in other literature are called 'Thoughts.' There is a parallel to this in Old Testament wisdom, the Book of Ecclesiastes having a similar prologue and epilogue, which emphasize as a whole the line of thought illustrated in the body of the book by essays and miscellaneous sayings. The prologue and epilogue to St. John's epistle, with a selection of the other thoughts, are given below.

WISDOM (FIRST EPISTLE) OF JOHN

Prologue

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life: (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us:) that which we have seen and heard declare we unto you also, that ye also may

have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write that our joy may be fulfilled.

Cleansing from Sin

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you that ye may not sin. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

Love of the World

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

Sons of God

If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth

hath not seen him, neither knoweth him. Little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. Whosoever is begotten of God doeth no sin, because his seed abideth in him, and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that we should love one another: not as Cain was of the evil one, and slew his brother. And wherefore slew he him? Because his works were evil, and his brother's righteous.

Love of the Brethren

Marvel not, brethren, if the world hateth you. We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? Little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our heart before him, whereinsoever our heart condemn us; because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God; and whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

Love

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that

loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgement; because as he is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also.

Epilogue

WE KNOW that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not.

WE KNOW that we are of God, and the whole world lieth in the evil one.

And WE KNOW that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ.

This is the true God, and eternal life. Little children, guard yourselves from idols.

THE SECOND AND THIRD EPISTLES OF ST. JOHN

The other two Epistles of St. John are personal letters, like the epistle of Paul to Philemon. The Second Epistle is addressed "Unto the Elect Lady and her children"; at the close it is said, "The children of thine elect sister salute thee." The brief body of the letter expresses the apostle's joy at hearing how his correspondent's children are walking in the truth. There is further the exhortation "Love one another," and a warning against deceivers.

The Third Epistle is addressed to "Gaius the beloved." Brethren who have visited the apostle have borne testimony to the way in which Gaius "walks in the truth." In particular, the apostle encourages this Gaius in a good work he hears him to be doing, that of showing attention to brethren who are strangers, and bringing them forward in their missionary journeys. References by name are made, favorable and unfavorable, to certain members of the church. John expresses a hope of shortly seeing Gaius; and the epistle closes with general salutations.

THE REVELATION OF ST. JOHN

The final book of the New Testament is different in kind from the other books, and is entitled The Revelation of St. John. This book seems to join on to the succession of epistles in its Prologue. The Prologue is made up of addresses, clothed with something of epistolary form, to the Seven Churches of Asia. But these addresses differ from the epistles in the fact that they are not the words of St. John himself, but words he has received in vision, from one who announces himself thus: "I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades." From this Prologue the book enlarges into a succession of Visions which pass before the eye of the imagination; the details of these Visions consisting in symbolic figures, which are chiefly, if not entirely, echoes of symbolism in Old Testament prophecy.

Unfortunately, this last book of the New Testament has been the subject of diverse and bewildering interpretations, to a degree not paralleled in any other literary work. Perhaps it might be possible to reckon up a hundred different interpretations of this one book. To take up these diverse interpretations would mean going into theological questions, and questions of Biblical interpretation, and would be out of place in a work like the present, which appeals to the general reader of literature. But there is one element in this book of Revelation — one element out of many — which can hardly be the subject of controversy, and which must be accepted by all interpreters. And this element of the book is precisely what is needed to make a climax to the New Testament, and present its whole thought as a unity.

It may be well here to say a word explaining how it has come about that this book should be the subject of such diverse interpretation. It is a book of Prophecy. Now, a subtle change has come over the word 'prophecy' in modern times, and this has been allowed to react upon the use of the word in application to Scripture. In modern English the word 'prophecy' simply means prediction. So fixed is this use of the word 'prophecy' that it is often supposed to be implied in the word itself, as if *pro-phecy* meant *pre-diction*. But this is a false etymology. The *pro-* in *prophecy* is not the *pro-* which means *beforehand*, as in *programme*, but the other *pro-* which means *in place of*, as in *pronoun*. As a pronoun

is a word used in place of a noun, so a prophet is one who speaks in place of God: a mouthpiece or interpreter of God. This is the regular use of *prophet* in the Old Testament. It is the signification of the Greek word *prophet;* and also of the Hebrew words which in the Greek Bible (or Septuagint) are replaced by the word *prophet.* To quote only a single authority: "Etymologically it is certain that neither prescience nor prediction are implied by the term used in the Hebrew, Greek, or English language." * To say this is not to say that prophecy may not predict. Any kind of literature may predict; and as a fact Old Testament prophecies do contain predictions. But the modern change in the usage of this word has led to overemphasis upon the predictive element in prophecy, which has obscured other and more spiritual meanings of the term.

Leaving then to controversial literature the other parts of this book, we may fasten our attention upon that which is its essence. Following immediately upon the Prologue we are ushered into the world of supernatural vision. In language echoing the Visions of Ezekiel there is brought before our imagination the throne of Deity, rising out of the "glassy sea like unto crystal"; He that sits thereon being enshrined in dazzling glory. Around this centre various Powers are paying homage:

Holy, holy, holy:
The Lord God, The Almighty;
Which was and which is and which is to come.

The impression left is of an eternity which includes in itself past, present, future.

But the vision becomes modified to the eye of the seer. In the hand of Him that sits upon the throne is seen a book; and it is a sealed book; close sealed with seven seals. (This expression is an echo from Isaiah.) With the intensity of dream emotion the seer weeps that no one is worthy to open the book. A voice of comfort is heard proclaiming that "the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof." (These are echoes of expressions in the Old Testament.) In contrast with what these words lead the mind to expect, there is seen "a Lamb standing as though it had been slain." This echoes the great passage of Isaiah which speaks of one led as a lamb to the slaughter, and John the Baptist's word of his successor as the lamb of God that taketh away the sins of the world. When to this figure of the Lamb is transferred the book of mystery, all heaven's adoration is transferred with it. And with this adoration of the Lamb the First Vision fades away. The whole symbolic scene leaves a

* Smith's Bible Dictionary, Article *Prophet.*

clear impression. Against the background of Eternity is seen the Mystery of Time, as a book sealed with seven seals; over against it is seen the symbol of that whereby the mystery is to be solved — the Lamb standing as though it had been slain.

Then follows a succession of Visions, with their mystic emblems. It is in the details of these emblematic scenes that opportunity is found for diversity of interpretation. One class of commentators sees in these details indications of successive ages extending to the very end of time. Another school reads them as echoes of Old Testament prophecy to be brought into a new application. However these are understood, there comes a point which, in the whole movement of the poem, is clearly a climax. At the point in question the symbolism has been that of Seven Angels with their Seven Golden Trumpets; as the Seven Angels successively sound with their trumpets mystic wonders follow. At length a great voice is heard proclaiming that "in the days of the voice of the Seventh Angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets." This Seventh Angel does sound: there follow "great voices in heaven" —

> The kingdom of the World is become
> The Kingdom of our Lord, and of his Christ:
> And He shall reign for ever and ever.

Whatever else there may be in the book of Revelation, its climax is clearly this: that the mystery of all prophecy is unsealed in Christ; that the whole course of history sums up in the kingdom of the World becoming the kingdom of Christ.

It is this that draws the whole New Testament into a unity. As the books of the New Testament have followed one another there has been a continuous enlargement in the conception they present of Jesus Christ. In the gospels he is pronounced the Christ, king of the kingdom of God on earth. In the epistles the conception of Jesus is still widening. *Romans* emphasizes the union of Jew and Gentile in the gospel of Jesus. In *Ephesians*, the 'mystery of God' from the beginning of things is revealed to the initiated as Jesus Christ. In *Colossians*, Jesus is the 'fulness of the godhead' that supersedes thrones, dominions, principalities, powers. *Hebrews* shows the Mosaic law as only a preparation for the higher covenant of Jesus. Wisdom literature becomes in *James* and *John* Christianized wisdom. The fourth gospel sees the 'Word' of Greek philosophy take flesh and blood in the person of Jesus Christ. *Revelation* gathers all these thoughts together, and pronounces all mystery unsealed

in Christ. Similarly, in the narrative of Acts the apostles are commissioned to witness for Jesus, from Jerusalem to the uttermost part of the earth. The beginning of this witness can be narrated, and is seen for ever extending. When the growing world-evangelization passes beyond the times of the New Testament, its end is presented in vision, when the whole kingdom of the world has become the kingdom of Christ.

Prologue to the Revelation of St. John

John: To the Seven Churches which are in Asia: Grace to you and peace, from him which is and which was and which is to come; and from the Seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father: to him be the glory and the dominion for ever and ever. Amen.

Behold, he cometh with the clouds;
And every eye shall see him,
And they which pierced him;
And all the tribes of the earth shall mourn over him.
Even so. Amen.

I am the Alpha and the Omega, saith the Lord God,
Which is,
And which was,
And which is to come,
The Almighty.

I John, your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying: What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice

which spake with me. And having turned, I saw seven golden candlesticks; and in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him I fell at his feet as one dead. And he laid his right hand upon me, saying: Fear not; I am the first and the last, and the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades. Write, therefore, the things which thou sawest, and the things which are, and the things which shall come to pass hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

To the Angel of the Church in Ephesus Write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

> I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them which call themselves apostles, and they are not, and didst find them false; and thou hast patience, and didst bear for my name's sake, and hast not grown weary. But I have this against thee, that thou didst leave thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

And to the Angel of the Church in Smyrna Write:

These things saith the first and the last, which was dead, and lived again:

> I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

And to the Angel of the Church in Pergamum Write:

These things saith he that hath the sharp two-edged sword:

> I know where thou dwellest, even where Satan's throne is: and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So hast thou also some that hold the teaching of the Nicolaitans in like manner. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

And to the Angel of the Church in Thyatira Write:

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols. And I gave her time that she should repent; and she willeth not to repent of her fornication. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, which know not the deep things of Satan, as they say; I cast upon you none other burden. Howbeit that which ye have, hold fast till I come.

And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father: and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Sardis Write:

These things saith he that hath the seven Spirits of God, and the seven stars:

I know thy works, that thou hast a name that thou livest, and thou art dead. Be thou watchful, and stablish the things that remain, which were ready to die: for I have found no works of thine fulfilled before my God. Remember therefore how thou hast received and didst hear; and keep it, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee. But thou hast a few names in Sardis which did not defile their garments: and they shall walk with me in white; for they are worthy.

He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Philadelphia Write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and none shall shut, and that shutteth, and none openeth:

> I know thy works (behold, I have set before thee a door opened, which none can shut), that thou hast a little power, and didst keep my word, and didst not deny my name. Behold, I give of the synagogue of Satan, of them which say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth. I come quickly: hold fast that which thou hast, that no one take thy crown.

He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name. He that hath an ear, let him hear what the Spirit saith to the churches.

And to the Angel of the Church in Laodicea Write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

> I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked: I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and that the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see. As many as I love, I reprove and chasten: be

zealous therefore, and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith to the churches.

The First Vision

After these things I saw, and behold, a door opened in heaven, and the first voice which I heard, a voice as of a trumpet speaking with me, one saying, 'Come up hither, and I will shew thee the things which must come to pass hereafter.'

Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne; and he that sat was to look upon like a jasper stone and a sardius: and there was a rainbow round about the throne, like an emerald to look upon. And round about the throne were four and twenty thrones: and upon the thrones I saw four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God; and before the throne, as it were a glassy sea like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind. And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature was like a flying eagle. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy:
The Lord God, The Almighty;
Which was and which is and which is to come.

And when the living creatures shall give glory and honour and thanks to him that sitteth on the throne, to him that liveth for ever and ever, the four and twenty elders shall fall down before him that

sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying, 'Worthy art thou, our Lord and our God, to receive the glory and the honour and the power: for thou didst create all things, and because of thy will they were, and were created.'

And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals. And I saw a strong angel proclaiming with a great voice, 'Who is worthy to open the book, and to loose the seals thereof?' And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon. And I wept much, because no one was found worthy to open the book, or to look thereon: and one of the elders saith unto me, 'Weep not: behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.'

And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth. And he came, and he taketh it out of the right hand of him that sat on the throne. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, 'Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth.' And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, 'Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing.' And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, 'Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honour, and the glory, and

the dominion, for ever and ever.' And the four living creatures said, Amen. And the elders fell down and worshipped.

From the Third Vision

And the angel which I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be time no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

*

And the seventh angel sounded; and there followed great voices in heaven, and they said, —

The kingdom of the World is become
The Kingdom of our Lord, and of his Christ;
And He shall reign for ever and ever.

NOTES

The reader will observe that the Notes which follow are of two kinds. (1) Notes to Particular Books of Scripture; and (2) General Notes (commencing page 425) on points common to many books.

NOTES TO PARTICULAR BOOKS

Gospel of St. Mark

Compare the Introduction, pages 12 to 15. It is suggested that this gospel should be read as a succession of separate incidents, each a vivid picture of Jesus and his ministry. Care should be taken to note the many graphic details, such as bespeak the narrative of an eyewitness. The continuous story of Jesus, and the significance of particular incidents in the whole ministry of Jesus, will best be studied in the other gospels.

What few notes are here offered are arranged according to the sections as numbered in the text. The titles affixed to each section will usually be sufficient to suggest its spirit and connection with other sections.

Introductory. The wording of this section, with its absence of details, suggests its introductory character. It reads like a memorandum of headings, to be expanded by an evangelist in his oral instruction.

i. *And straightway they left the nets:* note the continual recurrence of this word *straightway* as a characteristic of Mark's gospel. It is a sort of narrative formula, like the modern story-teller's *And so —*. *A man with an unclean spirit:* compare General Note 1, page 425.

ii. *And he sternly charged him. . . . See thou say nothing:* compare General Note 2, page 425.

iii. *Many publicans and sinners.* The *publicans* were, strictly speaking, Roman capitalists who farmed the customs, and so had a motive for extortion, in order to make their investment profitable. But the word covers their agents, the actual collectors. As the latter would usually be natives of the country, they were specially unpopular, being regarded as unpatriotic as well as extortionate. The word *sinners* is applied to social outcasts. — *Pharisees . . . Herodians:* compare Introduction, page 8.

v. *He is beside himself . . . He hath Beelzebub:* compare General Note 1, page 425. — *Unto you is given the mystery of the kingdom of God.* See General Note on the word *mystery* (page 426). The disciples are regarded as the initiated: for those outside, the mystic parable corresponds to the outward show or ritual.

vi. *Send us into the swine:* compare General Note 1, page 425. — *A tumult, and many weeping and wailing greatly.* The reference is to the "mourning women": professional mourners, spoken of in *Jeremiah* (chapter 9), who would be called in for funerals and similar occasions. This makes more intelligible the words, *And they laughed him to scorn.*

viii. The connection of matter in this section seems to be as follows. The enlarged area of action made by the journey of the apostles brings the fame of the new movement to the ears of Herod: the mention of this name leads to the story of the execution of John the Baptist. The return of the apostles is made the occasion for seeking rest: but the thronging of the multitudes into the desert prevents this, and leads to the miracle of feeding. Then Jesus seeks rest by night, and on his return to the disciples occurs the miracle on the sea. On his arrival on the other side there is fresh pressure of the multitude, and so we pass to the next paragraph. — *They understood not concerning the loaves:* Dr. Moffet translates, *They had not understood the lesson of the loaves.* Accustomed only to miracles of healing, the disciples did not catch the idea that the miraculous powers of Jesus extended to other kinds of marvels, such as multiplying the loaves, or walking on the sea.

ix. *The Tradition of the Elders.* Compare *Matthew*, page 167; and below, note to *Matthew*, section **viii** (page 403).

x. *It is not meet to take the children's bread and cast it to the dogs.* There is nothing of insult in the word *dogs.* Jesus acts on a fixed principle (as do the apostles after his departure) that the gospel is to be offered first to the chosen people, and when they reject it to the Gentiles. Thus Jesus says in effect: Children first, and then the dogs. The humorous rejoinder of the foreign woman appeals to Jesus, and he departs from his usual practice.

xii. *Why doth this generation seek a sign?* See General Note 6, page 427. — *The leaven of the Pharisees and the leaven of Herod.* Of course, Jesus uses the word *leaven* metaphorically, for the corrupting influence of the hyper-religious Pharisees and the worldly Herod. But the unappreciative disciples (compare section **vii**) understand it literally, as if referring to lack of bread. The point of the words that follow is that the disciples ought to have seen, in the miracles of feeding, that the miraculous powers of the Master were independent of the amount of bread present on each occasion.

xiv. *There be some here . . . which shall in no wise taste of death, etc.* Compare Note to *Matthew*, section **xi.** From it is clear that Jesus, in his discourses on the End of the world, puts together two different thoughts: (1) the end of the world in the ordinary sense; and (2) the end of the present (Jewish) dispensation, which is to give place to the Kingdom of God on earth founded by Jesus. His Death and Resurrection, and the Descent of the Holy Spirit on the day of Pentecost, represent this latter *Kingdom of God coming with power.* — *Elijah indeed cometh first:* Compare *Matthew*, page 141; and Introduction, page 10.

xv. *For every one shall be salted with fire, etc.* The two great purifying forces are salt and fire; the latter terrible in its potency. The disciples are to be the salt of the earth (compare Sermon on the Mount, page 145): but what if the purifying force has lost its purity? There will be only the purifying force of the final judgment to which all are liable. *Be at peace*

one with another : what they need to purge out of themselves is the spirit of jealous rivalry manifested at the opening of the incident.

xviii. *Why callest thou me good?* Apparently the youth had spoken the words *Good Master* in a light conventional tone, like " My good Sir," which Jesus resents in the use of a word which is the special attribute of God. The thought is akin to Jesus's precept in *Matthew* (page 146), *Let your speech be, Yea, yea ;* etc.

xviii. *It is easier for a camel to go through a needle's eye :* evidently some proverbial expression for the impossible. One explanation is that *needle's-eye* was a name for the small door in a city gate which foot passengers would use; a camel would need the whole gate to be opened. Other interpreters read *cable* instead of *camel,* the words being almost identical in the Greek.

xix. *Jesus was going before them : and they were amazed ; and they that followed were afraid.* These words throw a striking light upon what makes the fourth section of Luke's gospel, and is there treated at length. Jesus, having been recognized as Christ (King) of the Kingdom of God, makes a steady advance upon Jerusalem, seat of the old dispensation, bringing about a crisis which will end in his crucifixion. This whole section of Mark brings out vividly the spirit of the incident.

xxi. *Ye shall find a colt, etc.* The purpose of all this is that Jesus may make his Entry into Jerusalem in the royal but simple state pictured by Old Testament prophets for their ideal king. Compare *Zechariah,* chapter 9.

xxii. For the incident of the Fig Tree compare the note on *Matthew,* below, page 405.

xxiv. *In the book of Moses, in the place concerning the Bush.* The reference is to *Exodus,* chapter 3: the story of Moses and the Burning Bush.

xxvi. The subject of this section is fully treated in the notes on *Matthew,* section **xi.** — *The abomination of desolation :* some phrase of traditional prophecy, no doubt familiar to the readers of Mark. Some suppose it to refer to the Roman eagles (*i.e.,* standards).

xxvii. *Judas Iscariot :* see General Note 7, page 427.

xxix. *And a certain young man followed with him :* compare Introduction, pages 14–15. Some have supposed the individual to be Mark himself. — *I will destroy this temple, etc.* In a similar incident recorded by St. John (page 205) the words are added, *But he spake of the temple of his body.*

xxxi. *Within the court, which is the Prætorium.* The name is applied in a general way to the military headquarters of the Roman governor. — *It was the third hour, and they crucified him :* about nine in the morning. The ' hours ' were twelfth parts of the time between sunrise and sunset, and so varied with the time of the year. The *sixth hour* would thus be about noon, and the *ninth hour* about three in the afternoon.

Appendix. Like the Introduction, this seems a summary of notes on which the evangelist might enlarge.

Gospel of St. Luke

Compare the Introduction (pages 15 to 25), especially the comparison between the gospels of Luke and Matthew.

Except the fourth section, which as largely made up of matter special to Luke needs close attention, it is well to read this gospel quickly as a continuous story, leaving the significance of particular incidents to be studied in the gospel of St. Matthew. The marginal headings are intended to keep before the reader the general drift of the narrative.

The Notes that follow are arranged according to the sections indicated in the text, and pages of particular passages.

Preface

This has been fully discussed in the Introduction, pages 11–12.

I

Page 79. *In the spirit and power of Elijah:* compare General Note on John the Baptist (page 428).

Page 84. *This child is set for the falling and rising up of many in Israel, etc.* Simeon has an inspired foresight of the revolution to be accomplished by the work of Jesus — especially, that it is a spiritual revolution: *that thoughts out of many hearts may be revealed.*

III

Page 88. *And he came to Nazareth.* Compare *Isaiah,* chapter 61, for this important incident, in which Jesus identifies himself with the "Redeemer" of Old Testament prophecy.

Page 89. *A man which had a spirit of an unclean devil:* compare General Note 1, page 425.

Page 95. *He began to say unto the multitudes concerning John:* compare General Note on John the Baptist (page 428).

Page 96. *And all the people . . . justified God . . . wisdom is justified of all her children.* The force of the word *justified* is that the people gave their verdict (so to speak) on the side of God, by being baptized, in contrast with the Pharisees. For the typically worldly classes, and their indecision, the image is that of children's games: they cannot agree whether to play funeral or wedding, and so there is no play at all. It takes a son of wisdom to recognize wisdom when he sees it.

Page 97. *Unto you it is given to know the mysteries of the kingdom of God:* the disciples are "the initiated," in comparison with the outside public. See General Note 4, page 426. — **Page 98.** *And no man when he hath lighted a lamp covereth it with a vessel:* the special instruction is given to "the initiated" only on the condition of its being made public to others.

Page 101. *There be some of them that stand here which shall in no wise taste of death :* compare page 170, and Note to similar passage of Mark (page 391).

IV

This fourth section needs special attention, as containing a good deal of matter peculiar to Luke. What appears incidentally in other gospels is here made a main division in the life of Jesus (compare Introduction, pages 24–25). As king of the Kingdom of God on earth Jesus at last makes an advance on Jerusalem as seat of the Old Dispensation, bringing about the conflict between the Old and the New in which his life is to be sacrificed.

Note: (1) It is a formal advance: *he stedfastly set his face to go to Jerusalem.* With this compare the striking words of Mark (page 60): *And they were in the way, going up to Jerusalem ; and Jesus was going before them : and they were amazed ; and they that followed were afraid.* (2) Messengers are sent forward to spread the news of this advance; crowds come pouring in. Jesus recognizes the spread of the kingdom; and thankfully acquiesces in the fact that it is the lowly, not the great, who are joining this advance. (3) These crowds are enthusiastic as to the revelation of the kingdom expected in Jerusalem. But their ideas are the old Jewish anticipations of a military conquest: Jesus seeks to draw their thoughts from mammon to a spiritual kingdom within men's hearts. It is a generation looking for miraculous 'signs' from heaven: the 'sign' they need is the 'sign of Jonah,' who stands as perpetual symbol of repentance as preparation for God's mercies. (4) Jesus knows that this is a crisis in which his own death will be a part (page 111): *I have a baptism to be baptized with :* he preaches the doctrine of the Cross, the suffering which is the price of spiritual victory. (5) Opposition is encountered, and attempts to stop this advance to Jerusalem; some Pharisees, indecisive, offer hospitality. (6) The character of the swelling crowds is noticeable: the presence of outcasts draws special parables, of which the Parable of the Prodigal Son is the type. (7) The excitement of the crowds is visibly increasing as the advance draws nearer and nearer to Jerusalem. (8) Besides these special points, varied wayside incidents are noted. — The marginal headings keep the drift of the narrative clear.

Page 106. *By Beelzebub the prince of the devils casteth he out devils.* For the whole paragraph compare General Note 1, page 425. — *The unclean spirit when he is gone out of the man, etc.* The whole ministry of Jesus is based upon the idea of healing: to him the most hopeless of all cases is that of these Pharisees who set themselves in antagonism to the spirit of healing itself; even if it were possible to heal such, they would at once seek uncleanness again.

Page 111. *As thou art going with thine adversary before the magistrate.* The drift of the whole discourse is that the multitude should count the cost of what they are doing, advancing to Jerusalem in order to bring about a crisis. Common sense [*Why even of yourselves judge ye not what*

is right?] should teach them to stop before it prove too late. Illustrations are added (1) from weather signs, (2) from legal troubles.

Page 112. *The Galilæans whose blood Pilate had mingled with their sacrifices . . . those eighteen upon whom the tower in Siloam fell:* nothing is known of these two incidents beyond what the text suggests.

Page 112. Parable of the Barren Fig Tree: compare note on *Matthew*, below, page 405.

Page 117. *Make to yourselves friends by means of the mammon of unrighteousness.* This phrase does not imply wealth unlawfully obtained, but simply wealth in itself, without reference one way or another to righteousness. The injunction is something like one of Bacon's, that means are to be spent upon studies, and not studies used to get means. Where the wealth exists, let it be applied to spiritual uses, with their spiritual rewards.

Page 118. *The gospel . . . is preached, and every man entereth violently into it.* This is part of the effort of Jesus to check the enthusiasm of the crowds, as based upon false expectations. They had once been partizans of the law and the prophets; now they are crowding into the new kingdom of the gospel: but let them understand that this gospel is no relaxation of the law, but the reverse.

Page 118. Parable of the Rich Man and Lazarus. Note that this is a parable, and not a revelation of the future. Current conceptions of this life and of *Hades* [the unseen world] are used to point contrasts. *Between us and you there is a great gulf fixed:* compare Introduction, page 22, and *Matthew*, page 188: the continual sifting between good and evil reaches a final division which can not be bridged over.

Page 120. *The kingdom of God cometh not with observation.* In the paragraph as a whole two trains of thought are mingling: (1) Jesus's effort to recall the thoughts of his followers from the external kingdom they are expecting to the spiritual kingdom within the hearts of men; (2) the final overthrow of the Old Dispensation and triumph of the new kingdom of God. Compare Note on *Matthew*, page 178 (below, page 405). —*Remember Lot's wife.* As the household of Lot fled from the descending fire, Lot's wife looked back, and became a pillar of salt. [*Genesis* 19.]

Page 121. *Good Master, what shall I do . . . It is easier for a camel to enter in through a needle's eye:* compare note on *Mark*, section **xviii.**

V, VI

Page 127. Revelation of the End of Things. Compare Note on *Matthew*, section **xi**, below, page 406.

Page 129. *And Satan entered into Judas who was called Iscariot:* see General Note 7, page 427.

Page 131. *And they said, Lord, behold, here are two swords. . . . It is enough.* Jesus has sought to bring home to the Disciples that the even tenor of their life is to give place to a supreme crisis. The disciples do

not understand, and take his metaphor of weapons literally. Jesus gives up the attempt to explain, and leads the way to the Mount of Olives.

Page 133. *He sent him unto Herod. . . . And Herod and Pilate became friends:* see General Note 5, page 426.

Page 134. *If they do these things in the green tree, what shall be done in the dry?* The crucifixion of Jesus is but the beginning of the horrors that will fall upon Jerusalem.

Gospel of St. Matthew

The general character of this gospel, and especially the comparison between Matthew and Luke, have been fully discussed in the Introduction (pages 15–25).

It is best to study this gospel, not as a story, but as a philosophical commentary on the life and ministry of Jesus. Sayings and incidents are drawn from different parts of the life of Jesus, and brought together according to their internal connection. The main idea is the development of the kingdom of God on earth. The marginal headings appended to the text keep the connection of matter before the reader's mind.

The Notes that follow are arranged according to the sections and subsections of the text.

I, II

Page 140. *Behold, the virgin shall be with child, etc.* For this, and other quotations from the Old Testament which follow throughout these sections, compare Introduction, page 24.

Page 140. *In the days of Herod the King:* see General Note 5, page 426.

Page 142. *That he should be called a Nazarene:* the reference has not been identified. Some suppose *Nazarene* to be a common term of reproach (compare, "Out of Galilee ariseth no prophet"), and that the reference is to such passages as "Despised and rejected of men" in *Isaiah.*

III

After a few sentences describing the opening of Jesus's ministry, this section is wholly occupied with the collection of sayings which has come to be known as 'The Sermon on the Mount.' The general suggestion is that it is a collection from several discourses, many of them delivered very likely from a hill slope, as a favourite mode of public speaking, and drawn together into their present arrangement by the evangelist as a full type of the teaching of Jesus in the early part of his ministry. The sayings are sayings of Jesus; the arrangement is that of St. Matthew. This explains the occurrence in St. Luke's gospel of a collection of sayings having so much in common with the present collection as to suggest identity; yet much briefer, different in form, and associated with different surroundings. Compare Introduction, pages 15 ff.

The arrangement adopted by St. Matthew is that of a literary form very common in Wisdom literature. It may be called the ' Maxim ' [compare page 16]: and consists of a proverb sentence by way of text, followed by a prose comment or expansion. These ' maxims ' form a characteristic part of wisdom literature. The whole discourse in St. Matthew's arrangement falls into seven sections: six are expansions each of a single saying, expressive of some fundamental conception of the new kingdom. The seventh section is miscellaneous: strings of disconnected sayings following more connected argument are a highly characteristic feature of Wisdom literature. The number of sayings in this seventh section are seven, and the opening section has a sevenfold expansion of its text: this domination of Matthew's writings by the number seven has been noted in the Introduction.

i. In accordance with the general scheme of the whole discourse, this first section must be read, not as a string of eight beatitudes, but as a single beatitude with a sevenfold expansion. The beatitude brings forward a leading conception of Christ's new kingdom: the way in which it is to reverse accepted ideas of what is greatness. Thus the significance of the term *poor in spirit* must be looked for in the seven applications into which it is expanded:

mourning — in contrast with gaiety:
the meek — in contrast with the territorial magnate:
they that hunger and thirst after righteousness: the sense of higher spiritual attainments to be sought — in contrast to Pharisaic satisfaction with external righteousness: the contrast of the publican and the Pharisee:
the merciful — in contrast with the oppressor:
the pure in heart — in contrast with the worldly: the thought of *Psalms* xxiv and xv. As these psalms describe such purity as preparation for God's house, the conclusion here is natural, *they shall see God:*
the peacemaker — in contrast with the warrior:
finally, with full details bearing upon those addressed: the persecuted — in contrast with his persecutor.

ii. The significance is clear: Salt is not food, but that which is used to keep food wholesome; if the church is ceasing to influence the world its very *raison d'être* is gone.

iii. *Ye are the light of the world.* Of this gnomic saying a twofold application is made: (1) As you are the world's spiritual leaders, no action of yours can escape observation. — (2) It is the function of light to shine: unless you make goodness attractive to outsiders you are failing in your mission.

iv. The new kingdom is not a relaxation of the law, but a carrying of it on to its perfection. — *Agree with thine adversary . . . thou shalt by no means come out,* etc. This whole passage is not a fresh command, but

an illustration. The theme has been anger, and its rising stages of intensity. This is illustrated by the successive stages of legal process: subdue anger in the early stage, and so escape the bitter end.

v. The text is the heavenly and not the earthward reference of all spiritual acts. — *Our Father which art in heaven*, etc. The structure of this first part of the Lord's Prayer is important for the exact sense. As ordinarily printed the passage is made a series of separate petitions: *Hallowed be thy name. Thy kingdom come. Thy will be done as in heaven so on earth.* By this arrangement the words *as in heaven*, etc., are made to apply only to the last petition, *Thy will be done.* I have printed the whole as an 'envelope figure,' which connects the beginning and the end with all that comes between; thus the full sense implied is, *Hallowed be thy name, as in heaven, so on earth — Thy kingdom come, as in heaven, so on earth — Thy will be done, as in heaven, so on earth.*

vi. *The lamp of the body is the eye.* That which we 'have an eye to' is what gives the light of purpose to all our actions; if the very light-making part of us be darkness, what must be the gloom of the rest of us (the darkness).

vii. As remarked above, this section is made up of seven miscellaneous sayings. — In the second of them parallelism of structure is an important light upon exact meaning. As printed in the text it will be observed that the first and fourth lines have common indentation, and again the second and third; thus the sense is:

Give not that which is holy unto the dogs,
Neither cast your pearls before the swine:
Lest haply they [the swine] *trample them under their feet,*
And [the dogs] *turn and rend you.*

Throw a bone, if you want to propitiate a dog: if you throw him something sacred, he will smell at it a moment and then be at you. So, cast pearls to swine and they will trample them without deigning to notice. The application in both cases is to want of spiritual appreciation: spiritual things must be spiritually discerned.

IV

In this, as in all sections, we have general incidents of teaching and healing: and especially, works of power. The distinctiveness of section IV is however clear. (1) It contains the First Impressions made by the ministry of Jesus: especially the teaching *with authority* in contrast with the Scribes, whose teaching would be quotations of learned opinions on various sides of a question. — (2) With this we have the Gathering of Disciples: the incident of the scribe, in view of the future hostility of this class, suggests the eagerness with which the call was being responded to. — (3) There are also Hints of the Antagonism that was about to manifest itself: the words to the centurion suggest how the Gentiles were about

to welcome what the children of the kingdom would reject; then, a whole city is offended; then we have questionings as to forgiveness of sins, eating in company with outcasts, abstinence from fasting. The section reaches an appropriate conclusion in an incident which rouses the multitude to enthusiasm, and calls from Pharisees mutterings of the thought which was hereafter to be their great blasphemy.

Page 151. *See thou tell no man: but . . . shew thyself to the priest*, etc. Compare General Note 2, page 425. The latter part of the command illustrates the care with which Jesus avoids a conflict with the existing ecclesiastical system, so far as this is innocent: compare (page 182) *The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you these do and observe.* It is part of his fixed purpose to extend his kingdom to the Gentiles through the chosen people, if they will accept the duty; and this explains the words to the Canaanite woman (page 53), and the charge to the Apostles (page 137), as well as the Ascension charge which is the basis of the *Acts of the Apostles.*

V

The Commission to the Apostles, which is the subject of this section, is an excellent illustration of the principle underlying the whole of St. Matthew's writing, how he gathers from various parts of Christ's life sayings which he masses together at the point where they will be most effective. The Commission in the other gospels is brief. But Mark seems to speak of more than one expedition of the twelve; Luke records this and also a similar expedition of seventy: the suggestion is that Christ sent out many such expeditions. Significant portions of the charge appear in the other gospels in connection with the expeditions: Matthew once for all gives a full and elaborate commission. It has the sevenfold division which is his strong characteristic:

1. Limitation to Israel.
2. The two works of preaching and healing.
3. It is not a hired ministry.
4. On the other hand, it is not to be at the cost of the missionary: simple hospitality is to be accepted.
5. Attitude to the inevitable opposition.
6. Great doctrine of the kingdom: outwardly a kingdom of peace it brings spiritual warfare into every household.
7. For those accepting the word reward is certain, but it is spiritual [*a prophet's reward*].

Page 156. *For there is nothing covered that shall not be revealed*, etc. The general connection makes these words, not a promise to the apostles, but a restatement of their duty. They are fearlessly to exercise their function of being the light of the world; for the special privileges [compare the whole

of section VII and its indication of an inner circle and doctrine] which have been accorded them have been given on the express condition that they shall impart to others what has been spoken to them in the privacy of the circle of disciples. That this is the connection of thought is clear from the fact that in *Mark* (page 45) the words *There is nothing hid*, etc. directly follow the image of the lamp or candle, significant of the function of the disciples to make their doctrine known.

VI

I have entitled this section 'The Growing Isolation of Jesus and his Ministry.' Successive sections bring out his reluctant separation from the ministry of John, greatest of ministers, yet still outside the kingdom of heaven — his separation from the might and wisdom of the cities: he thankfully turns to the meek and lowly — his separation from the Pharisaic doctrine of the Sabbath, most distinctive of Jewish institutions — open antagonism to the now open blasphemy of the Pharisees, and the appeal of other scribes and Pharisees for physical and not spiritual wonders. — As a climax to this section, Matthew records here a sense of separation even from mother and brethren in response to the call of his divine mission.

Page 158. *Art thou he that cometh*, etc. The suggestion is an impatience on the part of John the Baptist for some grand assertion of Messiahship; the reports of Jesus were not the works of the Christ which he was expecting. The answer of Jesus is, as always, an appeal to spiritual evidence: healing and good tidings, not wonders. The final words bid John not make an offence of this confinement of miracle to works of mercy.

In the discourse that follows Jesus does enthusiastic justice to the grandeur of John, yet recognises his ministry as below the kingdom of Heaven. — *The kingdom of heaven suffereth violence . . . all the prophets and the law prophesied until John:* the period of passive acquiescence in a law and external righteousness gives place, with John, to a period in which righteousness must be active, nay, a violent pressing in to the kingdom. This is the general spirit of the fourth maxim of the Sermon on the Mount.

Page 158. *It is like unto children. . . . And wisdom is justified by her children.* The image is of children's games: they cannot agree among themselves whether to play funeral or wedding, and the sport is spoiled. Meanwhile, both in John's ministry and Christ's, those who are children of Wisdom recognise the truth. [Compare the use of *justified* in *Luke* (page 96): *the people . . . justified God*, gave their verdict on his side, in contrast with the Pharisees and lawyers, who *rejected the counsel of God*.]

Page 159. *All things have been delivered unto me of my Father.* The connection of thought seems to be this: he has just recognised his rejection by the great; by the authority committed to him from the Father he solemnly turns from the strong to the humble: *Come unto me, all ye that labour*, etc.

Page 160. Open antagonism of the Pharisees. The internal connection of this section is important. The incident is opened by the bold words of some Pharisees, ascribing to demonic agency Christ's casting out of demons. After calmly exposing the self-contradiction of the suggestion, Jesus, with gathering indignation, goes on to denounce this as worse than antagonism to himself, being nothing less than blasphemy against the Divine Spirit of Healing, which is to Jesus the highest spiritual evidence. — *It shall not be forgiven him, neither in this world, nor in that which is to come:* these words are not a threat, but picture the hopeless state of such blasphemers [compare (*Mark* page 44): *is guilty of an eternal sin*]; antagonism to the spirit of healing is manifestly unhealable. — *Either make the tree good*, etc. . . . *every idle word that men shall speak*, etc.; the argument continues: such blasphemy implies an inward unsoundness deeper than their words [possibly *idle words* suggests violent things said in the heat of controversy]; though even their words will be an element in the judgment.

Another body of the opponents interrupt, clamouring for a 'sign' [*Luke* in a similar passage on the same incident has *a sign from heaven, i.e.* beyond the power of magic]. Originally, the 'sign of the prophet' was the symbol or emblem which constituted the text of his discourse, such as the soiled girdle of Jeremiah, or the potter's bottle which he broke in token of the coming doom of the chosen people. But as some of these signs came miraculously (*e.g.* in Amos's visions), there grew in time a greater interest in the miraculous sign than in the spiritual truth of which it was the vehicle. Such decadence in the attitude to prophecy is precisely what Jesus sets himself steadily to oppose — the mere wonder at miraculous power taking the place of recognition of the spiritual grace of healing; he sets himself to suppress the natural fame of his healing wonders. Accordingly the demand at this point for a 'sign' is a less pronounced form of the previous blasphemy; it is a rejection of the supreme spiritual evidence implied in healing powers, and a preference for the vulgar exercise of mere physical power. It is treated accordingly as an evidence of spiritual degeneration [*an evil and adulterous generation*]: and for a 'sign' Jesus goes back to the true meaning of the term and offers the 'sign of Jonah,' the great symbol of preaching and repentance. To this is added the Queen of Sheba, great symbol of sitting at the feet of Wisdom. Addressing both bodies of objectors at once, Jesus then speaks the parable which has application to the evil at the root of both — the rejection of the supreme spirit of healing: the inherently unclean spirit, returning to his cleansed home, makes it the home of yet greater uncleanness.

Page 161: footnote. I understand the words, *For as Jonah was three days and three nights in the belly of the whale*, etc., to be from St. Matthew or others, and not part of the discourse of Jesus. (1) The 'sign of Jonah' occurs three times [here, and again in *Matthew*, page 169, and in *Luke*, page 107]: only in this passage is there any reference to the incident of the whale. In all three passages the natural meaning of the 'sign of Jonah' is that he is a sign of *repentance* to the Ninevites: this is put positively, and twice over, in

the passage of *Luke;* while the strongly rhetorical cast, both of the present passage and that in *Luke*, makes the intrusion of a different image most unlikely. —(2) Again, a reference to the death and resurrection of Christ at this point is entirely out of keeping with the fixed order of narrative in the synoptic gospels, according to which no suggestion of the death of the Master appears until the complete recognition of him in his Messiahship by Peter and the disciples, from which point it dominates the whole narrative [compare *Matthew*, page 170, *From that time began Jesus to shew unto his disciples*, etc.]. Thus this reference to the period of Christ's lying in the tomb would be unintelligible to the persons here addressed. — (3) On the other hand, the words contain precisely the kind of reflection on minute fulfilment of prophecy which is a leading characteristic of St. Matthew; and the utterance, pointless in the speech of Jesus, is a natural reflection for one who writes after the resurrection.

VII

All three evangelists treat the matter of this section in such a way as to suggest that it makes an epoch in the ministry of Jesus. Parables of course occur at other points: but here the Public Parable and the Private Interpretation becomes for a time a distinctive mode of teaching, suggestive of an outer and inner doctrine for the new dispensation. The suggestion is further assisted by the phrase, *Unto you it is given to know the mysteries of the kingdom of heaven:* ' mysteries ' is a technical term of ancient religions, implying the two elements of mystic symbols for the outside world, and the full understanding of them only for ' the initiated.' (See General Note 4, page 426.) To the same effect is the suggestion of the concluding words: that the inner circle of disciples are the ' scribes ' of the new dispensation. We have seen above (note on page 400) the warning that such special privileges are granted them only that they may be used for the public hereafter. The arrangement of the section is clear. According to his usual practice, Matthew represents the general parabolic teaching of Jesus by *seven* parables. There is an interruption after the first, and the whole plan of public parable and private interpretation is explained, while the foundation parable of the Sower is interpreted. Later on there is another interruption, as if further to illustrate the plan of teaching: for it will be observed that the parable then interpreted is not the one last delivered. At the end there is a formal conclusion, as if by a completed course of training the disciples are recognised as fully instructed ' scribes.'

Page 165. *A man that is a householder . . . things new and old.* The words merely imply that they are well furnished for their teaching. Possibly the latter phrase suggests ever new interpretations of old sayings.

VIII

This section is occupied with (1) the Greater Miracles. They are greater in the sense of being more impressive and wide-reaching in their effects.

The feeding of multitudes directly associates itself with the pressure of crowds upon the ministry of Jesus, which is a link of connection throughout this part of the narrative; and to the wider fame may be due the deputation from Jerusalem. Again, the miracle on the sea draws from the disciples who alone witness it the anticipation of that full recognition which is the basis of section IX. — (2) The Growing Antagonism. His own country takes offence at Jesus; the deputation from Jerusalem leads to his open renunciation of the Tradition of the Elders which was the distinctive religion of the age.

A starting-point is the announcement of John's execution. From the tender affection he cherishes for his precursor Jesus feels this as a personal bereavement, and seeks retirement: the multitudes press upon his privacy and follow him to the desert, which leads to the miracle of feeding; seeking retirement in the night he is separated from the disciples, and his rejoining them brings the miracle on the sea; upon the arrival at the land there is fresh crowding, and so we reach the deputation from Jerusalem.

The Tradition of the Elders was the organised form finally taken by the long-continued idolatry of the very letter of the Mosaic Law. It was not enough to abstain from actual breaches of this Law: a 'hedge about the Law' had been made, in the form of traditional practices designed to avoid even doubtful acts. In process of time these minute traditions had, in the thoughts of the religious world, taken the place of the Law itself. Jesus is forever appealing from the outward letter to the inner spirit: and in the present incident openly pronounces against the whole traditional system. How great a shock this was to the religious spirit of the time is measured by the difficulty with which even the disciples receive the appeal to inner as against outer purity.

Page 168. A Canaanitish woman. Compare note to *Mark*, page 391.
Page 169. Pharisaic 'leaven.' Compare note to *Mark*, page 391.

IX

The turning-point in Matthew's narrative of the Ministry of Jesus is made by the Confession of Peter, and full recognition of the Messiahship by the band of disciples, followed immediately by the visible glory of the Transfiguration. This leads to the revelation by Jesus of his sufferings and death, reserved till after this recognition: the union of the two ideas of kingship and suffering makes the whole 'mystery' of the kingdom into which the disciples are to be initiated. Their intense difficulty in understanding the union of these ideas leads to a series of Questions concerning the kingdom, and with these the whole section is occupied. Its natural divisions are divisions of locality. — (1) The Confession takes place in *the parts of Cæsarea Philippi:* in this neighbourhood arises the first of the questionings, as to the coming of Elijah. — (2) In Galilee there is fresh inculcation of the doctrine of the suffering Messiah. An external circumstance (the demand for toll) brings up the whole question, wherein consists

greatness in the kingdom of heaven; and out of the discussion of this arises a kindred question of sin and its treatment under the new dispensation. — (3) The scene has changed to *the borders of Judæa beyond Jordan*. Here two external incidents give rise to two discussions: questions of marriage, and again of mammon, are raised in relation to the kingdom of heaven. — (4) In *the going up to Jerusalem* the nearer expectation of the kingdom leads, through a demand of the sons of Zebedee, to a new aspect of Christ's kingdom: lordship in it is service.

Page 170. *Thou art 'Peter,' and upon this 'rock,'* etc.: in the original the two words have a resemblance of sound: *Petros* and *Petra*.

Page 171. Galilee: Questions of the kingdom. The link binding together the parts of this subsection is found in the idea of 'offence': *lest we cause them to stumble, go thou to the sea,* etc. Payment of toll seems incongruous with the newly recognised kingship: Jesus admits it, yet pays, to avoid offence. This not unnaturally raises the questions of greatness in this novel kingdom [compare, "Who *then* is greatest," etc.]. Christ's answer is the object-lesson of the child, and the care to avoid giving offence even to the least: to avoid giving offence to these his disciples must forego what is most positively their own — the hand, the foot, the eye — caring more even for the stray sheep than the ninety-nine at home. The transition is to offences against one's self, and actual sins: these are to be encountered, not by power, but by the reference to the spirit of the new society [*tell it unto the church*]; if even this fails, there is no more of violence than that the offender is to be held as outside the society [*let him be unto thee as the Gentile and the publican*]. The connection of the words that follow [*What things soever ye shall bind on earth,* etc.] is that this society and its relations to its members is pronounced the only power for dealing with offences that Christ will recognise in his kingdom. — A further question of Peter, as to how far this treatment is to be carried, leads to the declaration that it is unlimited: this is emphasised by the parable which brings out that all differences of offences as between man and man vanish in the vast gulf between sinful man and the forgiving God.

Page 173. *I say not unto thee, Until seven times; but, Until Seventy times and seven.* I have preferred the marginal reading of the R. V. here, because it preserves the echo of Lamech's *Song of the Sword* [*Genesis* 4 [24]]:

If Cain shall be avenged sevenfold,
Truly Lamech seventy and sevenfold.

The law of Christian forgiveness is made commensurate with the traditional song of revenge.

Page 174. Beyond Jordan more questions. The question raised of divorce comes from the outside; its importance for the spirit of this part of the narrative consists in the further question raised by Christ's ruling in the mind of the disciples: If this be so, what is the good of marriage?

The reply is, Even this may have to be given up for the kingdom's sake. — In the second discussion (on mammon) the connection of thought seems to be as follows. Mammon is opposed to the spirituality of the kingdom. When with difficulty this has been accepted the disciples ask, What then shall be our reward who are giving up everything? The answer is, Reward they shall have indeed; but the spiritual is not measured on any economic scale of graduation: the first may be last and the last first. This is enforced by the Parable of the Hired Labourers.

X

The order of narrative is clear and simple: the Royal Entry into Jerusalem, the successive conflicts with various classes of opponents, and the final breach with the rulers of the religious world. From this point Christ retires from public ministry, and the narrative follows his discourses to his disciples.

Page 178. Incident of the Fig Tree. The suggestiveness of this incident must be gathered from the position in the narrative in which it is found. The fig tree catches the eye of Jesus as he is approaching Jerusalem in this period of his final breach with the holy city and the religious rebellion it represents. It must be remembered that the barren fig tree had already been the subject of a parable [*Luke*, page 112] by which, at a time when the antagonism of the Jews had not yet reached its crisis, Jesus expressed long patience and a time of respite: there should be yet a year for digging and manuring, if perchance even yet the barren might bear fruit. Now that Jesus is on his way to the final casting off of the guilty city his eye is caught by the tree with its fair show of leaves and no fruit; he is reminded of his own parable, and solemnly pronounces that the offered respite is at an end: *Let there be no fruit from thee henceforward for ever.* But this natural significance of the incident is veiled by the perversity of the disciples, who, sharing the universal tendency to fix on the physical miracle and not the spiritual truth, are struck by the marvel of the fig tree's actually withering away. Jesus takes the opportunity for enforcing a lesson of faith and its power to work wonders.

Page 182. The Sevenfold Denunciation. Here St. Matthew, according to his custom, gathers into one carefully arranged discourse the succession of sayings of Jesus in which he expresses his final denunciation of the scribes and Pharisees. Its structure shows (1) a general introduction, (2) a sevenfold woe, modelled by St. Matthew upon the Sevenfold Woe of Isaiah [chapter 5], and (3) a conclusion expressing the yearning over the fate of the doomed city.

Page 183. "*Therefore, behold I send unto you*, etc." The words in quotation marks I understand to be words of God, not of Jesus. In rhetorical vehemence he unifies the whole hostility of the Pharisaic spirit, past as well as present and future, in one continuous opposition to God's will.

XI

This discourse appears in all three gospels in closely similar Sections, except that Matthew, according to his custom, expands it to a sevenfold division. [Compare Introduction, pages 15–16.] The question of the disciples puts together *thy coming and the end of the world*, as if they constituted the same thing. It is a leading point of Christ's answer to separate the two, and this is a key to the sections of the discourse. — (1) He shows that every tribulation is not the end: they must beware of the cries of Christ's coming which these tribulations may give rise to. — (2) He then deals with the tribulation of Judæa: [this is so far the ' coming of Christ ' that it is the fall of the power that has opposed him:] but the lightning-like coming of the Son of man in the true sense is different. — (3) After that tribulation will suddenly [note: *immediately, after:* not, *immediately after:* compare corresponding passages of *Mark* and *Luke*] be a greater tribulation: a shaking of the heavens, and the Son of man shall be seen coming in glory. — (4) The one tribulation can be told by signs, as we read the signs of coming spring in the fig tree: the other will come by surprise, and none but the Father knows when. — (5) The moral is watchfulness, and this is enforced by the Parable of the Ten Virgins. — (6) With watchfulness is combined work: Parable of the Talents. — (7) As a final section St. Matthew records the description of the last judgment.

XII

The narrative in this final section of *St. Matthew* is transparently simple and the divisions obvious: The preparations for the end — the Last Supper — the scenes on Olivet — the preliminary Examination before Caiaphas — the Trial before Pilate — the Crucifixion — the Burial — the Resurrection and final farewell.

Page 189. Preparation for the End. The link binding together the three paragraphs of this subsection is the circumstance, recorded by St. John (page 228), that the speaker of the words, *To what purpose is this waste*, etc., was Judas.

Page 193. *That which was spoken by Jeremiah the prophet:* the passage apparently referred to is found in our *Book of Zechariah*, chapter eleven. Similarly in *Mark* a passage is cited as from Isaiah of which the first portion is from our *Book of Malachi*, the latter from our *Book of Isaiah*. Just as the name ' David ' stands for the psalms in general, and ' Solomon ' for all wisdom literature, so the whole roll of prophecy may be cited by the names of the two most prominent prophets. There are traces of different rolls of the prophets commencing severally with Isaiah and Jeremiah. But the naturalness of this is increased if, as there is reason to suppose, the latter part of our *Zechariah*, and *Malachi*, were originally anonymous books of prophecy.

Gospel of St. John

The general character of this gospel has been fully discussed in the Introduction, pages 25 to 34. In form it is a narrative, and is very impressive as a narrative. But in spirit it is a philosophical discussion, supporting a theological proposition which makes the Prologue to the gospel. The special study of it may therefore be reserved for mature students; though the third of its four main divisions, which exhibits Jesus in intimate communion with his disciples, will be interesting to all. The Notes that follow are arranged according to the sections and subsections indicated in the Text.

Prologue

This prologue is the formal elaboration of a proposition which the body of the gospel is to support by selections from the actions and sayings of Jesus. The form it assumes to the eye in the present edition is that of Text and Comment: condensed sayings for texts, making a progression, with freer sentences expanding and supporting. Compare the Sermon on the Mount as given in *St. Matthew* (page 144).

In appreciating the full force of this prologue, it is well first to read the texts by themselves, in order to catch the progression to the third, which is the immediate theme of the gospel.

1

In the beginning was the Word:
And the Word was with God:
And the Word was God.

2

And the Word became flesh,
And dwelt among us,
Full of grace and truth.

3

No man hath seen God at any time:
The only begotten Son which is in the bosom of the Father,
He hath declared him.

1. What modern thought would naturally express by the abstract idea of 'revelation,' ancient thought expresses by a concrete term 'word.' In the present case the 'revelation' to be expressed is more than abstract; the very point of this first gnomic saying is to convey that the Revelation

is no less Divine than that which is revealed. Of course, *The Word* is not a figure of speech invented by our author for this occasion, but is an accepted term for such concrete conception of revelation as is here to be presented in its supreme form.

The comment on this first saying expands the thought of Divine Word or Revelation: how it goes back to preëxistent Deity, how it is the medium of all creation, the medium of life, and the medium of the *light* which is the life of the spiritual world.

2. The next step in the progression is the idea of a Revelation (or Word) incarnate: making a new dispensation distinguished by *grace and truth*, as the old dispensation was identified with law.

On this again there is a threefold comment: the testimony of the author, as one of many [*we*], to the paternal glory visible in the incarnated Word, and to the fulness of grace and truth derived from him; and again, the witness of John Baptist (accepted as supreme type of the old dispensation) that his successor was before him in rank, as he had been before him in preëxistence.

3. The two other sayings have brought forward the conceptions of 'Revealing Word' and 'Flesh': the two now reach their union in the word 'Son.' Jesus is presented as Son of God, only Revealer of the Father. On this proposition the whole of the gospel is the comment.

For the understanding of this and the second section it is necessary to study carefully the use of the words 'sign' and 'witness' as discussed in the Introduction, pages 29–31.

I

i. The 'witness' to the thesis of the prologue is here not merely the actual testimony borne by John and the other disciples to the Messiahship of Jesus, but rather the testimony of Jesus himself, and of the whole incident: *e.g.*, that John rests his recognition upon a positive sign from heaven.

ii. 'Sign' is the word almost universally used in this gospel for the miracles: they are adduced only in vindication of the truths laid down in the prologue. The closeness of this first sign to the prologue is clear: compare, *and manifested his glory*, with the words of the prologue, *we beheld his glory*.

iii. The witness of this incident is twofold: first, that Jesus claims the right to cleanse the temple as his Father's house; second, the enigmatic reference to the sign of the resurrection. Possibly a third claim may lie in the expression, *Destroy this temple:* the word for *temple* here implying the holier part, whereas in the rest of the incident the temple court has been spoken of.

iv. The witness of this section to the thesis of the prologue is obvious: the words, *No man hath ascended into heaven*, etc., being a direct echo of the third of the three sayings. — *The wind bloweth where it listeth:* a good deal of the force of this is lost in English; in the original *Spirit* and *wind* are the same. — *Art thou the teacher*, etc. There is no emphasis on the

definite article: a generalisation from Nicodemus's position as a doctor of laws is all that is meant. — *So must the Son of man be lifted up:* these enigmatical references to the future (in this case the crucifixion) are specially characteristic of this gospel. — *For God so loved the world*, etc. These words are not to be understood as part of the answer of Jesus. The evangelist is here introducing a comment on this the first distinctive reference to the crucifixion and 'eternal life.' It will be felt that the language here goes back to the tone of the prologue.

v. A still fuller witness from John, recognised as the supreme type of the dispensation of the Law and Prophets. — *He that cometh from above is above all.* Once more we have a comment by the writer of the gospel upon the detail of the narrative last mentioned, namely, John's words, *He must increase, but I must decrease.* Again we return to the tone of the prologue, and especially its words as to acceptance and rejection of the revealing Word.

vi. The incident is full of the various kinds of 'witness' that this gospel is accumulating. There are the claims put forward by Christ in his enigmatical words to the woman; the sudden recognition of him by the woman as a prophet fit to settle the question in dispute between Jews and Samaritans, this recognition being itself based upon what was another kind of witness, the 'sign' implied in Jesus's supernatural knowledge of the woman's life; there is a further witness borne by the Samaritans to the *Saviour of the world*, based not on miracle but on a two days' companying with Jesus. But above all there is the witness implied in the words of Jesus that his meat is to do the work of his Father, and that this work was already being accomplished.

vii. This is described as a sign, the raising a child from the point of death. — *Jesus himself testified, that a prophet hath no honour in his own country.* In other gospels this saying is applied to rejection of Christ by Galilean cities; here to a rejection by Judea. But of course there is no point in the word *country:* the proverb uses that word; the application may be equally to race, family, etc. The proverb might be applied to various kinds of rejection: here the thought is that of the prologue, *He came unto his own, and they that were his own received him not.* — *Except ye see signs and wonders ye will in no wise believe.* Of the two things to which he appeals Jesus prefers the evidence of 'witness' rather than that of 'signs': compare (page 245), *Blessed are they that have not seen and yet have believed.* With this may be connected the attempts of Jesus to restrain the spreading fame of his miracles, as recorded in other gospels; compare General Note 2, page 425.

II

This whole section is devoted to the signs and witness of Jesus appearing in his antagonism with 'the Jews.' It is a marked feature of this gospel that this term is regularly applied to the enemies of Christ: often in these incidents a distinction being preserved between *the multitude* (or

they) and *the Jews*, the latter always associated with opposition and rejection.

i. We have here, first a 'sign' of healing; then its consequences, and out of these consequences 'witness' to the thesis of the prologue. First, opposition is made to Jesus on the ground that this healing was a violation of the sabbath: his answer, *My Father worketh even until now, and I work*, is rightly interpreted as a claim of equality with the Divine author of the sabbath. The answer of Jesus to this, *The Son can do nothing of himself but what he seeth the Father doing*, and again, *I can of myself do nothing, as I hear I judge*, is the most explicit and simple presentation of himself as revelation of God. Further claims are advanced: judgment and the resurrection have been committed to the Son by the Father. The witness of John, of the scriptures and Moses is claimed: but beyond all human witness is the fact that the works of the Father are being accomplished.

ii. Again, a division of the gospel is made up of a sign, the disputation arising out of it, and the witness of this disputation to the claims of Jesus. The use of the word *sign* is notable here. As far as the miraculous nature of the incidents is concerned, the walking upon the sea is as superhuman as the feeding the multitude: but the word *sign* is not applied to the former act, and, when the multitude express astonishment as to the mode in which Jesus can have reached the place where they find him without the aid of boats, he in his answer entirely ignores their question as to this miracle, and goes back to the previous feeding of the five thousand: this with its spiritual suggestiveness, which he expands into a discourse, is a *sign:* what is merely miraculous he passes over. — When from this sign Jesus presents himself as the *bread of life* he is met by the half-believing multitude with another miracle of feeding, the manna in the wilderness: and this, they suggest, was *bread out of heaven*, no doubt animated by the same suspicions of magic which appear in the other gospels in the form of demands for a sign from heaven. This leads to more emphatic claims of Jesus to be the Son who has come down from the Father in heaven. — Here becomes evident the division in the multitude before Jesus: it is *the Jews* who cry out at this claim. — *Murmur not among yourselves. No man can come to me, except the Father . . . draw him.* Jesus takes note of the divided opinion, and, as always, makes it depend upon a difference in the spiritual nature of those who accept and reject. The doctrine of bread of life is reiterated, the Jews persisting in pressing the literal sense of the figure. The incident ends with the differentiating power of the words of Jesus, causing some to go back, leading others to fuller recognition of the *Holy One of God.* (Compare pages 18, 19.)

iii. This whole subsection is a series of utterances of Jesus connected with his visit to the Feast of Tabernacles. This was a harvest festival, deriving its name from the requirement that the worshippers should during the festival make their abode in booths, in commemoration of the tent life of the wilderness. By New Testament times it had come to be specially

associated with the idea of rejoicing; and there is a Jewish proverb that says " He who has never seen the rejoicing at the pouring out of the water of Siloam has never seen rejoicing in his life." Two features of the festival are alluded to in the narrative: (1) The pouring out of water from the pool of Siloam accompanied with blast of trumpets; and (2) the sudden lighting of the four great lamps at nightfall.

It is a continuous series, in the sense that some of the later sayings are replies to trains of thought and disputation generated by the earlier sayings, these thoughts not spoken directly to Jesus, but noted by him in the conversations of the multitude among themselves. All through must be borne in mind the growing division between *the multitude* (wholly or half persuaded) and *the Jews*, or sometimes, *the Pharisees* (in open opposition). (*a*) The first claim of Jesus, based on objections of the Jews to his supposed illiteracy, is that his teaching is from above: recognisable by those who have the right nature. (*b*) There is a sudden turn in the incident made by the Master's abrupt question: *Why seek ye to kill me?* The general multitude repudiate this as a suggestion of some demon: Jesus in his answer is referring back to the persecution of the previous incident (i), and makes a legal defence of healing on the sabbath. (*c*) In the resulting division of opinion a difficulty is felt: they know whence Jesus is, but the Christ is not to be so known. Jesus meets this with the distinction: they know *whence* he is, but not *Who* sent him: He is known only by the one who is from Him. (*d*) The division among the people has become an overt separation between those who believe, and those who seek to take Jesus prisoner. On this last attempt is based the next saying: an enigma of the ascent to the Father: *Ye shall seek me, and shall not find me.* (*e*) The next utterance is based upon one of the symbolic acts of the Feast, the pouring water upon the altar, amid music and sacred dances, in memory of the miraculous stream in the desert: *He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.* I understand the words, *as the scripture hath said,* to apply only to the expression *living water:* the believer shall be a rock out of which shall flow the living water of prophecy (compare *Zechariah,* 14; *Ezekiel,* 47). The division of feeling becomes so acute as to affect the very officers of the priests and Pharisees, and even one of their own number. (*f*) Another utterance is founded on the illumination of the temple court during the evenings of the Feast: Jesus is the *light of the world.* The Pharisees attempt to fasten upon him a verbal contradiction, in repelling which there is fresh identification with the Father. (*g*) The next claim is once more founded upon the attempt to arrest Jesus: *I go away, and ye shall seek me,* etc. There is also another enigmatic reference to the future, and the *lifting up* of the Son of man. (*h*) The last division of this prolonged disputation is produced by a wave of faith that seems to sweep over the multitude before the Master. Noting it, Jesus addresses those who are thus inclining to accept him: *If ye abide in my word . . . the truth shall make you free.* Thereupon *they* [*i.e.* the mixed

multitude, including believers and opponents] repudiate the words *make free*, and claim freedom as Abraham's seed. Jesus advances claims that exalt him above Abraham; the disputation becomes more and more heated [note transition from *They answered* to *The Jews answered*], until the incident ends in an attempt at stoning.

iv. Here, as in **i** and **ii**, we find a sign — the healing of a man born blind, a division of impression in those who behold, leading in the present case to a prolonged attempt to explain away the facts, and the witness that all this brings to the claims of Jesus: he appeals to the healed man to believe on him as *the Son of God*. At the close the dividing line between those who accept and reject is expressed in the paradox: *For judgement came I into this world, that they which see not may see; and that they which see may become blind.*

v. The Parable of the Good Shepherd is sometimes associated with the previous incident. I understand it as a fresh starting point: in place of a sign, we here have a parable, and the usual disputation and division ensuing. It supports this view that the only other parable of this gospel is similarly the starting point of a section (**III. iii**). There is a reference by those who are disputing to the incident of **iv**, just as in **iii** there is a reference to the previous incident of **i**. It is obvious how this section supports the contention of the whole gospel: *door* is one more image of mediating revelation; again, the sheep hearing the shepherd's voice is a reiteration of the constant doctrine that the truth is recognised by those who are true. Here too is the most precise claim of equality with the Father: *I and the Father are one:* the horror of the Jews at this saying is met by an appeal to the language of their own law.

vi. A sign — the raising of one four days dead — and the witness, not only of others to Jesus, but of his own claim: *I am the resurrection and the life.* This incident accentuates the division among the people, so that priests and Pharisees hold councils of death. — *Being high priest that year he prophesied,* etc.: from this point to the end a minor feature of this gospel is the indication of *unconscious* fulfilment of prophecy (in this case, unconscious prophecy) in the incidents narrated.

vii. The purpose of this incident in the scheme of the book is less the direct testimony of the multitude, and more the fulfilment by these incidents of previous prophecy. [Compare page 24.] This is a form of 'witness.' — *And Jesus answereth them, saying,* "*The hour is come,* etc." I understand this answer to be directed, not to the incident of the Greeks, but to the whole of what has preceded. This wide acceptance marks the approach of the hour of the passion. Similarly, in the other gospels, the recognition of Christ by the disciples is immediately followed by the foretelling of the crucifixion. [Compare pages 102, 170.] — It is noticeable that Jesus, in this case surrounded by a favouring multitude, uses again the enigmatic reference to the future, *If I be lifted up:* and, when asked to explain, passes over the question, and answers in general terms, *Walk while ye have the light. — But though he had done so many signs before them,*

yet they believed not. Here we have again [see above, notes to **I. iv, v**] John's comment upon the course of the narrative: an appropriate conclusion to the section treating of Jesus's appeals to 'the Jews' and their acceptance and rejection. The next paragraph, which is the actual conclusion, gives in the words of Christ his sayings as to acceptance and rejection.

III

It might be objected against the title affixed to this section (*Signs and Witness*, etc.) that there are no *signs* here recorded. But (1) though the word is not used, the Washing of the Disciples' Feet seems to be presented as a 'sign.' The spirit of St. John's writing is to emphasise, not the miraculous character, but the spiritual import of what he calls 'signs': this washing of the feet, though not miraculous, is like the sign or emblem of the prophets — an action with spiritual significance. — (2) The foretelling of Judas's treachery is of the nature of a 'sign': like the supernatural knowledge of Jesus in the incident of the woman of Samaria.

It is obvious how this section, which embodies the last intercourse between Jesus and his disciples, supports the thesis of the prologue: the whole is occupied with the relation of Jesus to the Father and to his disciples. No comment is necessary except as to the divisions here adopted. — **i, ii.** I have endeavoured by the paragraphing to bring out the vivid character of the narrative at this point. (Compare Introduction, page 32.) The solemn address to the disciples in elucidation of the sign of washing the feet seems to be twice interrupted by the emotion of Jesus at the thought of the approaching treachery of Judas; the second time his emotion leads to the saying, *That thou doest, do quickly.* Amid a sensation but imperfectly understood Judas retires. With a sense of relief there is a transition to **ii.** — **iii.** The words *Arise, let us go hence* clearly mark a break. And the Parable of the Vine makes a striking point of departure for the following discourse of which the essence is the relationship of the disciples to their Master and to the Father, and this to the end of time. — **iv.** This intercessory prayer is the final commending of the disciples to the Father as the Master departs to his death.

IV

This portion of the gospel falls into three divisions as viewed from the standpoint of witnessing to the doctrine of the prologue. — **i.** The main 'witness' of this subsection is the witness before Pilate. When asked whether he is *King of the Jews* Jesus merely replies that his kingdom is not of this world. Upon Pilate asking again whether he is in any way a king, the answer comes that Jesus is indeed a king, born that he should bear witness unto the truth: *everyone that is of the truth heareth my voice.* Thus witness to the truth is kingship, and Jesus is King over those who listen. This is more a soliloquy than an answer addressed to Pilate:

and when the judge proceeds to the question, *What is truth?* there is no answer. — All through the incident Pilate seems divided between a rude homage to the impressiveness of his prisoner, and a gross desire to express contempt of the Jews: hence the mock crowning of Jesus, and exhibition of him to the Jews crowned and scourged: to the last this spirit is continued, as shown by the inscription on the cross, and the refusal to alter it. [Compare Introduction, pages 32–3.]

ii. The Crucifixion is here related chiefly with a view to the fulfilment of prophecies which its details convey: this being a form of 'witness.' Hence the comment, *He that hath seen hath borne witness*, etc.

iii. Similarly the Resurrection is narrated in the form of a succession of 'signs.' And the gospel [proper] draws attention to this at its close: *Many other signs therefore did Jesus*, etc. It proceeds to reiterate how this gospel has been written with a purpose — that of persuading to recognition of the claims of Jesus.

Epilogue

The whole tenor of this part of the narrative separates it from the purpose of the rest. It has another purpose, to explain a saying of Jesus that has been misinterpreted to mean that the special 'disciple whom Jesus loved' should not die. When this explanation is complete, the narrative proceeds: *And there are also many other things* [not, *signs*] *which Jesus did:* and which are too numerous to relate. The whole is a personal reminiscence, not a part of the theological argument indicated by the prologue.

Page 247, footnote. The words here made a footnote follow the conclusion of the narrative, before the words just quoted begin, *And there are also many other things*, etc. The words treated as a footnote are usually made part of the text, except that the clause, *And we know that his witness is true,* is considered an endorsement of the gospel, by the Elders of Ephesus, or others. But an endorsement is of no value without the names, or other designation, of those who endorse. I understand the whole footnote to be the comment of some reader, it matters not whom: the point being, not an external endorsement, but a recognition that the hero of this last-related incident, and consequently the 'disciple whom Jesus loved,' is the same as the author of the gospel: hence we may be sure, adds the anonymous commentator, that his testimony is to be relied on.

The Acts of the Apostles

The purpose and general nature of this book have been fully explained in the Introduction, pages 248–260. In studying it the main point is to grasp clearly the successive stages in the program of the work committed to the Apostles, that of witnessing for Jesus to the Holy Land and the rest of the world. The arrangement of the book in this edition is based on these

successive stages; and each is illustrated by its main incidents. Some minor portions of the book, of local and temporary interest to the New Testament world, but not important for the general movement of events, have been omitted. In some places the narrative has been abridged. With this arrangement of the text very little is needed in the way of notes, particularly as the style of St. Luke is transparently clear.

I

Page 262. *To wait for the promise of the Father which ye heard from me.* The reference is to the discourse recorded in the Gospel of St. John (page 232). Compare Introduction, page 248.

Page 262. *Nigh unto Jerusalem, a sabbath day's journey off.* About three quarters of a mile, reckoned from the wall of a city, was the orthodox conception of what was proper for a walk on the sabbath.

II

Page 263. *The Day of Pentecost:* this was a harvest festival, so called from its coming "forty days" after the great Festival of the Passover. — *Tongues parting asunder like as of fire . . . every man heard them speaking in his own language.* See General Note 9, page 429; and compare Introduction, page 250.

Page 268. *There arose a murmuring of the Grecian Jews against the Hebrews.* All through the New Testament it is necessary to keep in mind the important event, which had occurred in the interval between the Old and the New Testament, the intermingling of the two main civilizations of antiquity, Hellenic (Greek) and Hebrew. This had come about as a result of the world conquest of Alexander; and the union of these two civilizations is the foundation of modern culture. Thus throughout the New Testament society seems to fall into two halves: that of Greek and that of Jewish origin. The epistles are full of this distinction.

Page 269. *Stephen's speech in his defence.* Stephen has entered upon a lengthy review of the history of Israel; but, apparently, before he reaches the purpose which this review is to serve, he is stopped by the tumult in the audience, and makes a rapid conclusion, which is given in the text.

Page 270. *The place of the scripture which he was reading:* this is *Isaiah*, chapter 53.

III

Page 275. *Conversion of Saul.* As Paul is to be the main hero of the Book of Acts, this incident is of the highest importance. It is here described by the historian; this description may be compared with the account Paul himself gives in his successive defences of his life, before the Jerusalem mob, before Felix, and before Festus and Agrippa (pages 288, 292, and 295).

IV

Page 279. *Having been forbidden of the Holy Ghost to speak the word in Asia.* This *Asia* is not the continent so called by us, but the Roman province, which was a small part of it. The different regions named belong to the continent of Asia, whereas Macedonia is in Europe. Troas is on the Asiatic coast, with the coast of Macedonia across the sea. Philippi is one of the leading cities of Macedonia, and a Roman colony. Compare Introduction, page 254.

Page 279. *A certain maid having a spirit of divination.* Compare General Note 2, page 425.

Page 281. *What would this babbler say . . . a setter forth of strange gods.* Paul, like Socrates of old, and like the philosophers of Stoic and Epicurean schools who had succeeded to the work of Socrates, is conversing in the marketplace with any who like to interrogate him. These words come from bystanders who have only half heard what Paul is saying. The first word is merely depreciatory, like our 'chatterbox.' The point of the second expression is that the Greek word for 'resurrection' sounds something like a proper name, *Anastasis:* imperfectly heard Paul was supposed to be proclaiming new deities, Jesus and Anastasis. As the circle of listeners widens, Paul is courteously conducted to Areopagus, or Mars' Hill. This was a spot famous in the legendary history of Athens, and the seat of a venerable Court of criminal jurisdiction. The excavations in the rock made it also suitable for philosophical lectures.

Page 282. *Paul at Corinth.* At this point of the narrative a great deal is concentrated in a small space. (1) Paul at Corinth makes acquaintance with a learned Christian Jew newly come from Rome; they find they are both tentmakers (all Jews were taught some trade), and they arrange to live and work at their trade together during the week, and proclaim the religion of Jesus in the Jewish synagogue on the sabbath. (2) When Paul is joined by his colleagues, he enters upon a more vigorous campaign of propagandism among Jews; the usual violence of opposition ensues, and Paul sets up a separate movement specially for conversion of Gentiles. (3) A vision of Jesus widens the mind of Paul to a more settled ministry at this important city of Corinth. This is a turning point in his ministry; for it involves his using epistles, instead of journeys, for communication with other churches, and the earliest of the N. T. epistles, those to the Thessalonians, are sent from Corinth. (Compare Introduction, page 255.) (4) At last the Jewish opposition seeks to stop the Christian movement by law: but the Roman proconsul will have nothing to do with religious disputes, and the public take the side of the Christian defendants rather than the Jewish plaintiffs.

V

Page 283. *Paul and the Mob of Ephesus.* Paul's ministry in this city seems at first to run parallel with that at Corinth. *Some were hardened*

. . . *speaking evil of the Way before the multitude.* It will be remembered that " the Way " is the name for the religion of Jesus among the Jews, the word " Christianity " being reserved for churches of gentile origin. (Introduction, pages 253–4.) Paul first devoted himself to propagandism in the Jewish synagogues; then, at the rise of violent opposition, *he separated the disciples*, inaugurating a movement specially for Gentiles, conducted in a hired hall. It had amazing success. — *And about that time there arose no small stir concerning the Way.* The rousing the mob of Ephesus was the work of the silver trade, threatened by the multitudes turning from idolatry. It was thus directed just as much against the Jewish " Way " as against the movement of Paul. Thus Alexander the Jew was put up to make a defence, if the mob would listen; and Paul desired to confront the mob, but was forcibly and by persuasion restrained. It is a Roman official who at last pacifies the mob, flattering their local pride as " temple-keeper of Diana," and exposing the whole agitation as a piece of commercial business. — Paul finally, seeing that his name is used as a rallying cry for the mob, withdraws from Ephesus, acting on the principle, If they persecute you in one city, flee ye to another.

Page 287. *We have four men which have a vow on them.* This would be a Nazirite vow of consecration to the service of God. It was attended with ceremonies carried out on successive days in the public temple. Outsiders often paid the expenses of such ceremonies as a pious act. The proposal to Paul was that he should thus connect himself as paymaster with a legal ceremony, thus proving that he was no enemy to the Jewish law.

Page 290. *Paul said, I wist not brethren, that he was high priest.* The council before which Paul is being tried is the Sanhedrim, or Council of Seventy, which (amongst other things) was a Jewish Court of Appeal. The High Priest presided. The narrative says that this high priest commanded " them that stood by " to smite the prisoner on the mouth. All that Paul has heard is a voice giving this order, which is executed by members of the court standing near the prisoner. Paul naturally resents this scandalous proceeding, that a member of a court of justice should smite the prisoner. When he hears that the order was from the High Priest, he apologizes, on the ground that the office should be respected, if not the man.

Page 291. *To go as far as Cæsarea.* This was the headquarters of the Roman government.

Page 294. *Agrippa the king . . . arrived at Cæsarea and saluted Festus.* Compare Introduction, page 258. Also, General Note on the Herods, page 426.

Page 297. *The voyage was now dangerous, because the Fast was now already gone by.* The Fast was the Day of Atonement, which fell in Autumn.

Page 298. *We were able, with difficulty, to secure the boat:* that is, the small boat towed in the wake of a ship. — *They used helps, undergirding*

the ship. Bands stretched round the hull and tightened to strengthen the tension of the timbers against the strain of the rough sea.

Page 299. *The island was called Melita.* The modern Malta.

Page 300. *A ship . . . whose sign was The Twin Brothers.* Castor and Pollux, deities supposed to be patrons of sailors.

Page 300. *He called together those that were the chief of the Jews.* In Rome, as everywhere else, Paul makes the proffer of the gospel first to Jews.

Page 301. *By hearing ye shall hear, etc.* The quotation is from the Call of Isaiah (*Isaiah* 6). The underlying idea is the effect of every spiritual message: it softens those who accept it, and becomes a hardening of the heart to those who resist. Compare Introduction to Matthew, page 18.

The Epistles and Revelation

The treatment in this edition of this important portion of the New Testament has been fully explained in the Introduction (page 306). The substance of each book is summed up in the editor's condensation; this condensation is supported by leading passages of the text. Thus the function of explanatory notes is to a large extent absorbed into the editorial condensation. The Notes that follow deal with particular expressions in the passages which seem to need further elucidation.

Galatians

Page 312. *Let him be anathema.* The fact that the word Anathema is often used by the early church in the sense of excommunication shows that nothing more is implied than a disavowal of certain tenets as wholly foreign to the spirit of the religion.

Page 313. *Held in bondage under the rudiments of the world.* An obscure expression recurring several times in the epistles. Dr. Moffet translates: "We lived under the thraldom of the Elemental spirits of the world." It must be remembered that the pagan religions were largely worship of the elements — gods of air, water, sky, etc.

Page 314. *Bear ye one another's burdens . . . each man shall bear his own burden.* Two different Greek words are represented by the English word *burden*, though each is founded on the root idea of weight. By sympathy you can help to bear other people's *weight of care or suffering;* but no one can shift to another his own *weight of responsibility.*

I Corinthians

Page 318. *We speak God's wisdom in a mystery.* In the epistles it is specially important to remember the N. T. use of the word *mystery*, with its reference to the Mystery Religions: see General Note 4, page 426.

Page 319. *Purge out the old leaven, etc.* The metaphorical use of the word *leaven* is easily intelligible; but the whole paragraph would come with special force to the readers of the epistle in view of the fact that the Passover, the main festival of Jewish religion, involved the eating unleavened bread.

Page 320. *Divers kinds of tongues . . . interpretation of tongues:* compare General Note 9, page 429.

Page 322. *Now abideth faith, hope, love.* The older versions translated this last word as *charity*. This was an unfortunate rendering for two reasons: (1) modern usage has associated the word with almsgiving; (2) the Greek word has to be used both as a verb and noun, but *charity* cannot be used as a verb. The religion of Jesus introduced a new idea into the moral world: an attitude of sympathy extending, not only to friends, relatives, fellow-Christians, but to *all humanity* as represented in Christ. (Compare the phrase, the "enthusiasm of humanity.") No existing word being found to express this new sentiment, one of the many synonyms for 'love' was specialised to this idea. Its special suggestion is well seen in a passage of *II Peter*, where a 'chain figure' brings out its unique meaning:

In your faith supply virtue;
and in your virtue knowledge;
and in your knowledge temperance;
and in your temperance patience;
and in your patience godliness;
and in your godliness love of the brethren;
and in your love of the brethren LOVE.

The love in question is a climax beyond even love of the Christian brethren.

Page 323. *Else what shall they do which are baptized for the dead?* An obscure passage. Out of many offered explanations two seem important. (1) Converts are baptized in the name of Christ: what would be the good of such baptism if Christ has perished? This fits well with the context; Paul goes on to ask, What good would it have been for him to risk his life in confronting the wild mob of Ephesus, if there were nothing beyond death? (2) There is some evidence that in the early Church there was a practice of vicarious baptism for the salvation of those who had died unbaptized. In some bodies of Christians at the present day a somewhat similar rite is practised.

Page 324. *Behold, I tell you a mystery: We shall not all sleep, etc.* This is a specially clear example of the use of the word *mystery* (compare General Note 4, page 426). What follows is not advanced as a peculiar thing, but as a new revelation this moment made to "the initiated."

II Corinthians

Page 326. *There was given to me a thorn in the flesh, etc.* There has been much speculation on this subject. What is clearly implied is some severe bodily affliction, intermittent, not continuous. (1) One suggestion is that it was epilepsy; dating perhaps from the shock of Paul's experience on the road to Damascus. (2) Another suggestion is some acute eye-trouble. The latter suggestion is favored by two passages in *Galatians*. In one he describes the personal devotion to him of the Galatians in the words, "If possible, ye would have plucked out your eyes and given them to me." Again, in the superscription at the end of this epistle he writes: "See with how large letters I have written to you with mine own hand": as if he could only append his autograph with the awkward penmanship of a half-blind man. (Compare also his failing to recognize the High Priest: Note (page 417) to *Acts*, page 290.)

Page 327. *A savour from death unto death . . . from life unto life.* It has been suggested that the image underlying the whole paragraph is that of a Roman Triumph, in which incense would be one item: to the prisoners about to be executed the perfume of incense would mean death, to others, who were to be pardoned, it would mean life.

Page 327. *Could not look stedfastly upon the face of Moses for the glory of his face.* The reference is to the account in the Old Testament of Moses descending from the Mount after his forty days' conference with God: his face was unendurably bright, and it became necessary for him to veil himself.

Page 329. *At an acceptable time I hearkened unto thee . . . behold, now is the acceptable time.* The quotation is from Isaiah (49^8): the delivery of ancient Israel from captivity was reserved for a favorable moment (the career of Cyrus); under the gospel the favorable moment is *now*, that is, every moment.

Romans

Page 331. *God gave them up unto uncleanness . . . God gave them up unto a reprobate mind.* These are examples of a kind of expression which is common in scripture. Similarly, it is said that *God hardened Pharaoh's heart;* the Call of Isaiah to the ministry (*Isaiah* 6) contains the words *Make the heart of this people fat, and make their ears heavy, and shut their eyes, etc.* They are simply reflections of a recognised psychological law, that to hear spiritual appeals without acting on them produces callousness. But in scripture what is a *law* of nature is represented as a direct act of God, the author of nature. Compare Introduction, page 18.

Ephesians

Page 338. *We are God's workmanship.* The original Greek is, *We are God's poem.* The words *poet, poetry,* mean *creator, creation.*

Page 339. *Brake down the middle wall of partition . . . the law of commandments contained in ordinances.* The (Mosaic) Law was the great force of separation between Jew and Gentile: both are reconciled in the Gospel message.

Page 339. *Unto the principalities and the powers in the heavenly places.* Compare summary of *Colossians*, section (*b*). The last of the passages on page 340 contains the same idea.

Colossians

Summary. The idea of supernatural beings, subordinate to God, but ruling as viceroys over portions of the universe, appears often in Scripture. Sometimes they are called *gods;* and the 82d psalm seems to describe such powers arraigned for misgovernment, and degraded to the rank of mortals.

God standeth in the congregation of God;
He judgeth among the gods.

" How long will ye judge unjustly,
And respect the persons of the wicked?
Judge the poor and fatherless:
Do justice to the afflicted and destitute.
Rescue the poor and needy:
Deliver them out of the hand of the wicked."

They know not, neither do they understand;
They walk to and fro in darkness:
All the foundations of the earth are moved.
" I said, Ye are gods,
And all of you sons of the Most High.
Nevertheless ye shall die like men,
And fall like one of the princes."

Arise, O God, judge the earth:
For thou shalt inherit all the nations.

In the New Testament such supernatural personages are often imagined as ruling in the space between earth and heaven; compare (*Ephesians*) *Prince of the power of the air*, and, *spiritual hosts of wickedness in the heavenly places.*

Page 342. *After the rudiments of the world.* Compare note (page 418) on *Galatians*, page 313.

Philippians

Page 347. *Our citizenship is in heaven.* Dr. Moffet translates, *We are a colony of heaven.* The idea would specially appeal to inhabitants of Philippi, which was a Roman colony founded by Augustus himself.

Last Epistles of St. Paul

Page 349. *If any man teacheth a different doctrine, etc.* The drift of this passage is not intolerance, as the opening words might suggest, but rather the plea that doctrines should be estimated by their bearing on *godliness.*

Page 350. *Jesus, who before Pontius Pilate witnessed the good confession:* this and other expressions in the passage seem to reflect Paul's immediate expectation of appearing at the bar of Cæsar. So: *the only Potentate, the King of Kings and Lord of lords.*

Page 351. *For the time will come when they will not endure the sound doctrine.* Compare the "antinomianism" that marks the last period of New Testament times: Introduction, page 306, and below, *II Peter and Jude.*

Hebrews

Page 353. Passage I is really a summary of the whole epistle in a single sentence.

Page 354. *As was Moses "in all His house."* The reference is to the words of God to rebellious Israelites (*Numbers* 12): "My servant Moses is not so; he is faithful in all mine house."

Page 354. *Melchizedek, King of Salem.* The argument here rests upon two passages of the Old Testament, which present the mysterious personage, Melchizedek, as to whom no explanation is given but what these passages convey. The first (*Genesis* 14^{18}) tells how Abraham, returning from his expedition in support of the King of Sodom, meets this person.

> *And Melchizedek, King of Salem, brought forth bread and wine: and he was priest of God Most High. And he blessed him, and said, Blessed be Abram of God Most High, . . . And he gave him a tenth of all.*

The other is part of the one hundred and tenth psalm, which celebrates the Messiah as King and Priest.

> *The LORD hath sworn, and will not repent,*
> *"Thou art a priest for ever*
> *After the order of Melchizedek."*

Page 359. *A palpable and kindled fire . . . the sound of a trumpet . . . if even a beast touch the mountain it shall be stoned.* All these details are

echoes of the description (*Exodus* 19) of the mountain from which the Law was proclaimed. — *Yet once more will I make to tremble not the earth only but also the heaven :* a free quotation from *Haggai*, verses 6 and 22 of Chapter 2 being put together.

St. James

Essay 1. Here a very subtle argument is conveyed by a succession of images. (1) The keynote to the whole is the idea of *Temptation*, which implies possibilities of both Good and Evil. (2) The source of Evil in us is expressed by the image of childbirth: one parent being individual lust. This image of childbirth is carried forward to a second generation to express development of evil: lust, sin, death. On this sentence of St. James Milton has founded his great allegory of Satan, Sin and Death, in the latter part of the second book of *Paradise Lost*. (3) For the origin of Good in us the same image of childbirth is employed, the parent now being the will of God, and the offspring is an *inborn word* in each individual. (4) For the development of this germ of Good the imagery changes to that of listening, suggested by inborn *word*. (5) But a further stage is necessary: doing as well as hearing; and the imagery changes to that of a mirror. This has a twofold application. Hearing apart from doing is compared to a reflection in a mirror, which vanishes as the beholder goes away. For hearing accompanied with doing the mirror is the law: the beholder sees his action reflected in the law. But this perfect mirror is the *law of liberty :* the fixed N. T. idea that Christian liberty is an inspiration far more exacting than the law made up of ordinances. Compare *Galatians*, page 313.

Essay 3. This deliverance of St. James has frequently been attacked, as if it was a depreciation of faith. It is rather an exaltation of works: faith itself is not faith unless it shows itself in corresponding works.

Page 365. *Ye have laid up your treasure in the last days . . . the coming of the Lord is at hand.* This discourse of St. James, and still more the epistles which follow, illustrate the intensifying belief of the primitive church that the end of the world was close at hand.

St. Peter and St. Jude

Page 372. *We were eyewitnesses of his majesty.* The reference, of course, is to the Transfiguration. — *No prophecy of scripture is of private interpretation.* This passage has been variously explained. But the drift of the whole seems to be that no scriptural prophecy is to be interpreted as the saying of a private individual: the prophets spoke as inspired by the Holy Ghost.

Epistles of St. John

Prologue and Epilogue. These should be read together. The first insists that the writer has received his message of "The Word" directly from the visible presence of Christ on earth. Then the message follows, in a succession of "Thoughts." Then the Epilogue sums up the foundation of the message under three heads: a triple *We know*. All else is the vanity of idols as contrasted with the true God.

The Revelation of St. John

The general significance has been fully explained in the Summary. It may be added here that throughout the book the details are largely echoes of ideas of the Old Testament. The following parallel columns will illustrate this.

The throne, and surrounding radiancy — the living creatures.	Ezekiel's Vision (*Ezekiel* 1).
Twenty-four elders.	From the same idea as 'Ancient of Days' (*Daniel* 7^{13}): the comparative degree suggests subordinate or graded authority.
Seven Spirits before the throne . . . sent forth into all the earth.	Zechariah's Vision (4^{10}).
Glassy sea like unto crystal.	Regular O. T. conception of 'waters above the firmament.'
Book sealed with seven seals.	Intensified from Daniel's sealed book of prophecy (12^{4}); compare *Isaiah* 29^{11} and *Ezekiel* 2^{9}.
Lion of the tribe of Judah.	The Blessing on the Tribes: *Genesis* 49^{8-11}.
Root of David.	*Isaiah* 11, etc.
The Lamb . . . as though it had been slain.	Imagery of *Isaiah* 53^{7}.
Incense, the prayers of the saints.	*Psalm* 141^{2}.
The number . . . ten thousand times ten thousand, etc.	Similar use of *thousand* in *Daniel* 7^{10}; *Psalm* 68^{17}.

GENERAL NOTES

1. *Unclean Spirits*

To the ancient mind abnormal physiological manifestations, especially those accompanied with violence or excitement, were believed to indicate that the individual was " possessed " by supernatural beings. There are two different modes of such possession.

1. It applied to disease: especially such things as epilepsy and delirium. Among the Jews there were professional exorcists (*Acts*, page 283), who claimed to free the individual from the demons; compare the words of Jesus (*Matthew*, page 160), *If I by Beelzebub cast out devils, by whom do your sons cast them out?* He says again to the disciples attempting unsuccessfully such a cure, *This kind can come out by nothing save by prayer* (*Mark*, page 57). What the multitude recognised was that the healing power of Jesus was more potent in this matter: *And amazement came upon all . . . What is this word? for with authority and power he commandeth the unclean spirits, and they come out* (*Mark*, page 40, etc.). A similar " possession " was recognised even for animals: when a panic-stricken herd of swine ran down a precipice they were supposed to be animated by demons just exorcised from a human being (*Luke*, page 99). One probable etymology of the word *Beelzebub* makes the word mean " lord of the dwelling ": as if chief of the spirits that *occupied* human bodies.

2. It applies also to inspiration in the good sense. To the ancients madness and divine inspiration were expressed by the same words. Hence among the higher gifts of the church was *the discerning of spirits* (*1 Corinthians*, page 320). The oracles of the Greeks were incoherent words spoken by a prophet in a state of ecstasy; the point lay in the interpretation. So with the Philippian girl (*Acts*, page 279), her words of delirium would be interpreted by her masters, and this was used as a means of making money.

2.

It is repeatedly noted in the gospel how Jesus restrains people from publishing his deeds: especially compare (*Mark*, page 41), *he sternly charged him.* It is the fixed purpose of Jesus to avoid unsettling men's minds by appeals to wonder and excitement, which leads Matthew (page 160) to apply to him the Isaiahan prophecy, *He shall not strive nor cry.* His appeal is to spiritual evidence: hence (*Mark*, page 40, etc.) he checks the acknowledgment from demons, and (*Matthew*, page 161) he indignantly refuses the

demand for a sign from heaven. He even commands the disciples (page 171) to tell no man the wonders of the Transfiguration until after his resurrection: he will not have the revelation of his glory stand apart from the revelation of his sufferings.

3. *The "Unpardonable Sin"*

A widespread tradition has prevailed in religious circles, that Jesus has indicated some one single sin as beyond all forgiveness; and many sensitive minds have wondered whether by inadvertence this sin may have been committed. All this is out of keeping with the discourse of Jesus (*Luke*, page 109; *Mark*, page 44; *Matthew*, page 160). Jesus regularly makes his works of healing the great credentials of his ministry. When opponents suggest that he casts out demons by aid of the prince of demons, this draws from our Lord, not a burst of indignation, but rather an outburst of despair for those making the monstrous suggestion: what hope can there be of healing men while they are in antagonism to the spirit of healing itself? In the striking phrase of Mark, such people have *an eternal sin.*

4. *The Word "Mystery"*

Wherever this word is used in the N. T. there is allusion, direct or indirect, to the popular Mystery Religions, made up of an outward ritual open to the public and an interpretation of this ritual carefully guarded from all but "the initiated." (1) Application of this idea is made to the Parables of Jesus (*Matthew*, page 162; *Luke*, page 97): the Parable is a wonder story which makes appeal as such to the multitude; the inner circle of disciples are "the initiated" to whom the interpretation is committed — of course, with the understanding that they will pass it on. (2) In *Ephesians* (pages 338, 339), the whole visible course of events since the creation is pronounced an outer show: the initiated have grasped the significance of the whole to be Jesus Christ. (3) The words in *I Corinthians* (page 324), *Behold, I tell you a mystery*, do not mean that what follows is something difficult to understand; but rather that it is a new revelation, that moment made to the followers of Jesus. (4) At the turning point in the Book of Revelation (page 388), the sounding of the seventh trumpet, *Then is finished the mystery of God . . . which he declared to his servants the prophets:* means that the whole of prophecy is made the outer sign, and the revelation to the initiated follows in the shout of heaven, *The kingdom of the world is become the kingdom of our Lord and of his Christ.*

5. *The Herods*

While for all practical purposes the Holy Land in New Testament times was part of the Roman Empire, the administration being in the hands of Roman "governors," like Pontius Pilate, yet it was the policy of Rome to

secure influence by distinguishing eminent personages among the Jews by grant of local sovereignty, more or less complete [*tetrarch* literally means ruler of a fourth part], with the honorary title of king. The Herods were a distinguished Jewish (or Idumæan) family marked by personal gifts and immoral family relations.

1. Herod the Great had been made by the Roman Senate "King of Judæa" before the birth of Christ. The great work of his life was the rebuilding of the Temple at Jerusalem, thus often described as the Temple of Herod. The family horrors of his later life have been the theme of much secular literature. This is the Herod visited by the Wise Men from the East (*Matthew*, page 140); and he caused the "Massacre of the Innocents" at Bethlehem.

2. His sons were Herod Antipas (the Herod of page 133) and Herod Philip. The wife of Herod Philip was Herodias, and their daughter was Salome. Herodias forsook her husband, and entered into immoral relations with Herod Antipas. John the Baptist's rebuke of this sin led to his execution as related in three gospels (pages 49, 100, 165).

3. Herod Agrippa I was grandson of Herod the Great. For his services at Rome he was granted the rule of Judæa and Samaria. His policy was ostentatious zeal for Jewish law: it is this Herod who executed James and attempted the execution of Peter (*Acts*, page 271).

4. Herod Agrippa II (son of the preceding) was brought up at Rome, and in the final war fought on the side of Romans against Jews. It was he who, with his sister Bernice, made a visit of ceremony to the Roman governor Festus at Cæsarea, in which Paul appeared before them. This is fully discussed in Introduction, pages 258–9.

5. The Herodians is the name given to a political party among the Jews, who, under the leadership of the Herod family, sought to maintain Jewish nationality amid the general fusion of nations in the Roman empire. Hence they are mentioned in connection with the Pharisees, who had the same purpose from motives of religion. (*E.g. Mark*, page 54.)

6. *Sign from Heaven*

The importance of the word *sign* in the New Testament has been discussed under two heads: (1) For the general use of the word see Note (page 401) on *Matthew*, page 160; (2) for the special use in *St. John* see Introduction, page 29, and Notes to *St. John*, passim.

7. *Judas Iscariot*

Long tradition has associated the betrayer of Jesus with the idea of an infinitely wicked man. Such a conception would be hard to reconcile with the fact that Jesus, who "knew what was in man," chose him as one of his twelve followers. It is impossible to think of him as deteriorating in character under companionship with our Lord.

Another view of Judas is quite possible. (1) He was a sincere follower of Jesus, with enthusiastic belief in his claims as the Christ. (2) Like the other disciples, but much more so, his mind was filled with the old Jewish conceptions of the Christ as a kingly ruler with irresistible force for conquest. (3) Judas was a man of a highly practical turn of mind: hence he *kept the bag*, was treasurer to the little company of disciples. (4) Like John the Baptist, he was impatient at the delay of Jesus in assertion of his kingship by force. (5) His practical turn of mind led such a man to devise a scheme for *forcing* Jesus to assert his powers; this scheme was to contrive a sudden arrest. (6) For such a scheme he must, of course, go through the form of receiving money from the authorities, as if a reward for treason. The expression in *Luke* (page 129) *Then entered Satan into Judas Iscariot* favors the idea that this scheme may have come to him as a sudden thought. (7) When Jesus, divining what was in the mind of Judas, uses the words, *What thou doest do quickly*, these words, which we interpret in the light of the sequel, might to a fanatic with a practical plan in his mind have been perverted into an encouragement. The phrase applied by Christ to Judas, *the son of perdition* (*John*, page 238), need imply no more than that Jesus then recognises that Judas is lost. (8) It is noticeable that Judas, who might easily have identified Jesus to the soldiers without being actually present, stood by during the arrest (*John*, page 239), as if expecting the assertion of supernatural force; and his expectation must have received a momentary confirmation when, as the officers actually accosted Jesus, *They went backward and fell to the ground*. (9) When it became evident that Jesus would not use supernatural force, but elected to suffer, Judas was overwhelmed with remorse. Not only had his scheme failed, but he became conscious of having *the price of innocent blood* in his hand. He rushed to return it to the authorities: when they refused it he threw it on the ground before them, and went away and committed suicide. — (10) Of course, against all this must be set the words of the fourth gospel that Judas was a thief (see John, page 228). But, read in its context, this may be understood as an interpretation, by the writer of the fourth gospel, of a particular expression of Judas on a particular occasion; it does not seem to be intended as a statement of fact.

8. *John the Baptist*

Baptism was a rite prevailing extensively in the Holy Land, for purposes of initiation, or in connection with some special consecration. The miraculous circumstances attending the birth of this John are related at the commencement of *St. Luke*. He led the life of a hermit until he came forward as the first stage in the movement which culminates in the appearance of Jesus Christ. His part in this movement is always recognised by himself as that of preparation. Water and fire are the great purifying forces of the world: John distinguishes between his baptism of water, and of repentance as preparation for what is to come, and the higher baptism of fire

which he attributes to his successor. Thus he is identified with the expectancy among the Jews that some " messenger " would prepare the way for the advent of the Messiah. Such expectancy is founded on a prophecy in the Book of Malachi [which word is the title of the book, not the name of a person, and signifies " My Messenger "].

Behold, I send MY MESSENGER, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple. . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi. . . . Behold, I will send you ELIJAH THE PROPHET before the great and terrible day of the LORD come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers. . . .

Thus when Jesus seemed to delay his manifestation as king, in the sense of the kind of king the Jews were expecting, the question was raised whether Jesus himself was only this Messenger, or the expected Elihu, or John the Baptist risen from the dead (*Matthew*, page 169, etc.). The execution of John the Baptist for his reproof of Herod had already taken place (above, page 165). John the Baptist thus makes the final point of Old Testament prophecy, before the New Covenant opens with Jesus. Hence the words of Jesus (*Matthew*, page 158): *Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he.*

9. *The Gift of Tongues*

This must be recognised as one of the difficult points of New Testament narrative. It appears first in connection with the Descent of the Holy Ghost on the Day of Pentecost, and reappears at intervals in the Acts and the Epistles.

1. The difficulty is to form a clear idea as to what was the outer manifestation of this gift of tongues. In the vivid description of the Day of Pentecost (*Acts*, page 263) it seems to be some ecstatic speech of those upon whom the Holy Ghost descends, which by some present (men of various races) is described by the words, *Every man heareth in the language wherein he was born*, while those who use these words recognise that the speakers are Galilæans. Other bystanders see in this ecstatic speech only the babbling of drunkards. A similar manifestation appears in the incident of Cornelius (*Acts*, page 274), and is understood to imply that the Holy Ghost has been given to Gentiles as well as Jews. It continues to appear in the history of the churches, and the same double character continues: thus (*I Corinthians*, page 320) among *spiritual gifts* are mentioned both *divers kind of tongues* and *the interpretation of tongues.*

2. On the other hand, the symbolism of all this is clear and impressive

The incident of Pentecost is the counterpart, in the New Testament, to the incident of Babel in the Old Testament (*Genesis* 11). The latter was the confusion of tongues: the rise of varying languages, which in time made varying nations: then one nation is "chosen" to bring the rest of the nations to the knowledge of God. The symbolism of Pentecost is the bringing back the various nations into the unity of the Christian religion. The gospel message is spoken, as it were, in Galilæan form: but each people that hears it interprets it in terms of its own civilization.

INDEX

Besides ordinary purposes of reference this Index is designed to give assistance in the more systematic reading of the New Testament. It facilitates, for example, a comparative study of the Parables of Jesus; or a comprehensive review of his life, or of the leading thoughts in the Epistles. It can be used to trace major or minor personages, or localities, in the narrative. (The lists of items, however, must not be understood as exhaustive.) Many other uses of it will suggest themselves to individual students or teachers.

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